

A STUDY ON THE TRADITIONING MODEL OF  
CHRISTIAN RELIGIOUS EDUCATION IN THE KOREAN CONTEXT

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the Faculty of the  
School of Theology at Claremont

In Partial Fulfillment  
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Doctor of Ministry

by

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## Abstract

### A Study on the Traditioning Model of Christian Religious Education in the Korean Context

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This professional project intends to find functional educational approaches for the multi-religious Korean context, adapting the traditioning model, which is explored in Mary Elizabeth Moore's Education for Continuity and Change. The assumption is that the traditioning model can be adapted as an effective frame for solving the serious problems of Christian education in Korean churches.

In Korea's long history, four major religions have taken root, and have strongly influenced the entire culture, namely, Shamanism, Confucianism, Buddhism, and Chontokyo. Currently, Christianity has had the strongest influence among the major religions. Consequently, Christianity, in its education and mission, faces some problems and tasks such as conflicts between textualization and contextualization, syncretism, and founding a Christian nation.

Since Korean Christian theologies have been formulated in harmony with the four major religious traditions, they may be called Christian Shamanistic theology, Christian Confucian theology, Christian Buddhist theology, and Minjung theology. These Korean theologies suggest some insights for finding approaches to Christian education which would be

most fitting in the Korean context.

The traditioning model is influenced by process theological thinking. Since the main idea of the model is the dynamic interrelation of past tradition, present experience, and future hope, it is affirmed to be a frame to solve the problems and tasks in Korean churches. However, it is to be adapted to the Korean context so that Korean religious traditions and Christianity will be transformed and renewed.

Using the adapted traditioning model, twenty approaches to education are roughly suggested in their concepts, foundations, curricula, context, and roles of teachers. This paper explores the approaches with the expectation that they will be studied further. The twenty approaches are: (1) spirituality, (2) healing, (3) prayer, (4) ecstasy, (5) celebration, (6) family, (7) liturgy, (8) Bible study, (9) schooling, (10) morality, (11) leadership, (12) meditation, (13) asceticism, (14) monastery, (15) intuition, (16) praxis, (17) faith community, (18) deschooling, (19) conscientization, and (20) people movement.

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## Table of Contents

	Page
<b>Abstract . . . . .</b>	<b>i</b>
<b>Chapter</b>	
<b>1. Introduction . . . . .</b>	<b>1</b>
<b>Purpose . . . . .</b>	<b>1</b>
<b>Importance. . . . .</b>	<b>2</b>
<b>Problem . . . . .</b>	<b>3</b>
<b>Hypothesis. . . . .</b>	<b>5</b>
<b>Methods and Sources . . . . .</b>	<b>5</b>
<b>Scope and Limitation. . . . .</b>	<b>6</b>
<b>Terms . . . . .</b>	<b>7</b>
<b>Theological Perspectives. . . . .</b>	<b>8</b>
<b>Procedure . . . . .</b>	<b>9</b>
<b>2. Problems and Tasks of Korean Churches . . .</b>	<b>10</b>
<b>Religious Context . . . . .</b>	<b>11</b>
<b>Christian Views on Other Religions. . . .</b>	<b>17</b>
<b>Discontinuity . . . . .</b>	<b>18</b>
<b>Continuity. . . . .</b>	<b>21</b>
<b>Discontinuity and Continuity. . . . .</b>	<b>24</b>
<b>Conflicts Between Textualization and             Contextualization . . . . .</b>	<b>27</b>
<b>Task of Founding a Christian Nation . . .</b>	<b>35</b>
<b>Problems of Christian Education . . . . .</b>	<b>38</b>

<b>3. Four Major Religious Traditions in Korea. . .</b>	<b>44</b>
Shamanism . . . . .	44
Confucianism. . . . .	49
Buddhism . . . . .	53
Chontokyo . . . . .	56
<b>4. Insights from Korean Theology . . . . .</b>	<b>60</b>
Theology and Education. . . . .	60
Understanding Korean Theologies . . . . .	67
Christian Shamanistic Theology. . . . .	68
Christian Confucian Theology. . . . .	72
Christian Buddhist Theology . . . . .	73
Minjung Theology. . . . .	75
Implications for Christian Education. . .	79
<b>5. Understanding and Adapting the Traditioning Model. . . . .</b>	<b>83</b>
Christian Education and Religious Education . . . . .	83
Reflective Understanding of the Traditioning Model . . . . .	89
Traditioning Model in the Life and Thoughts of Jesus Christ . . . . .	97
Adaptation of the Traditioning Model. . .	100
<b>6. Conclusion: A Proposal. . . . .</b>	<b>104</b>
<b>Bibliography . . . . .</b>	<b>126</b>

**Dedication**

To all Koreans,

My people

## CHAPTER 1

### Introduction

#### Purpose

This paper intends to contribute to Korean churches, which are agents of the Kingdom of God. God's Kingdom is thought to be the central theme in the life and teaching of Jesus Christ. We will propose a model for maximizing the result of education and mission in the multi-religious Korean context.

To be more effective, Korean Christian education has to find a model which has developed from the dynamic interaction between Western educational ideals and the application of Christian education in the Korean context. The traditioning model, which is explored in Mary Elizabeth Moore's Education for Continuity and Change, seems to be a more effective frame than any other Christian education model.<sup>1</sup> Building on the traditioning model, Korean churches could be expanded and matured more effectively. The concrete goal of this paper is to present a new proposal for the creative transformation of education in Korean churches.

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1 Mary Elizabeth Moore, Education for Continuity and Change: A New Model for Christian Religious Education (Nashville: Abingdon, 1983).

Importance

It is a general consensus that the Kingdom of God is the central theme of the life and teaching of Jesus Christ.<sup>2</sup> Though there are different understandings and interpretations of the subject, few theologians treat the theme insignificantly. It seems appropriate to discuss Christian education in relation to the theme of the Kingdom of God because education can be a significant tool for living toward God's Kingdom.

God created human beings with the great possibility of being educated, because among all the creatures God gives the longest period of dependence to humans. Moreover, God depends on human beings to carry on the task of education, though God intervenes directly from time to time. Although education is not the only tool, it is one of the main tools given to human beings, individually or collectively, in promoting the Kingdom of God in the world today.

There are two natures in the Kingdom of God just as Jesus Christ, who is the Lord, has two natures: vere homo and vere deus. On the divine side, according to George Ladd, the Kingdom is a gift. "The Kingdom of God is a miracle. It is the act of God. It is supernatural. Men

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2 Thomas H. Groome, Christian Religious Education (San Francisco: Harper & Row, 1980), 49-51.

cannot build the Kingdom, they cannot erect it."<sup>3</sup>

On the human side, however, the Kingdom of God is present in human beings and is assisted by human effort to be realized in this world. Jesus said that the Kingdom of God is within his disciples,<sup>4</sup> and asked that the disciples must first seek his Kingdom.<sup>5</sup> This means that the Kingdom could be sought by human effort. Jesus Christ asked his disciples to teach all nations to obey everything he has commanded them in realizing his reign.<sup>6</sup> Because Jesus Christ treats education as an important task in the coming of his Kingdom, it is very important to maximize the result of education and mission. And it is more urgently demanded in the context of multi-religious cultures such as Asia generally and Korea in particular. Therefore, this project is important not only for Korean churches to be the church, but also in establishing the Kingdom on the earth.

#### Problem

Korean churches are said to be one of the most rapidly growing ones in Asia and around the world. As far as the number of Christians and local congregations, the evaluation is correct. However, an in-depth analysis does not show

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3 George E. Ladd, The Gospel of the Kingdom (Grand Rapids: Eerdmans, 1959), 64.

4 Luke 17:21.

5 Matt. 6:33.

6 Matt. 28:19, 20.

that "Christianity was deeply rooted and vigorous."<sup>7</sup> Christianity in Korea is not rooted deeply, but is superficial when evaluated from the inside. If anti-Westernism erupts violently, Christianity may decline, or it may lose its roots completely. In other words, the quality of Christian faith is not related to the quantity of Christian converts.

Vitalizing education in Korea is of the utmost importance. The main role of Christian education is the internal growth of the people of God, just as the role of evangelism is for the expansion of the church. In the Lausanne Covenant, which was issued in 1974 with the endorsement of evangelical theologians and church leaders, including Billy Graham, education is the term used for developing depth in Christian faith.

Syncretism, which will be explored further in the next chapter, is another problem of Korean churches. Broadly speaking, the problem of the relationship among religions is not limited to syncretism but also includes exclusivism and inclusivism. This is a matter for Christian education, because education involves socialization, acculturation, and enculturation. The task of evangelization for the entire Korean nation and culture spurs the church to find an effective model of Christian education in a multi-religious

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7 Kenneth Scott Latourette, A History of Christianity (New York: Harper & Row, 1975), 1451.

context. Evangelization is a vigorous movement among Korean churches.

With this background, the traditioning model of Christian religious education, which has been unfolded by Mary Elizabeth Moore, sheds light on how to renew Korean Christian education. It could be an efficient frame for breaking the impasse of Korean Christianity in its struggle with other religions.

#### Hypothesis

In this project, the assumption is that the traditioning model is an effective frame for the renewal of Christian education in Korean churches which struggle in a multi-religious context. To be more effective in Korea, the traditioning model must be transformed and transmitted for the Korean context, because it is designed for a more nearly mono-religious Western culture. By adapting the model to the Korean context, Korean Christianity could be enriched by other religions under the Lordship of Jesus Christ, and could maximize the result in its education and mission.

#### Methods and Sources

This thesis will rely primarily on documentary research, using primary sources whenever possible. The documents to be investigated, by and large, are written in English or Korean. The writer will translate Korean sources into English. Also, the transliteration of proper names into English is done by the writer. All of the documents

will be evaluated and interpreted critically.

The main sources used in this study could be classified into four categories: the Bible, Christian education literature, theological literature, and literature about Korean churches, religions, and culture. Reliability is considered in choosing documents for study.

The Bible is viewed from the point of view of plenary inspiration theory (the view that all scripture, not simply certain portions, is inspired) and of dynamic inspiration theory (the view that "God guided the biblical writer to the concepts that were to be recorded, but not to the actual choice of words").<sup>8</sup> What is called "higher criticism" is not given serious attention, though not ignored. Bible quotes are from the New International Version, unless otherwise noted.

#### Scope and Limitation

This thesis deals with the traditioning model of Christian religious education relative to four major religious traditions in the Korean context: Shamanism, Confucianism, Buddhism, and Chontokyo. The four religions will be analyzed in terms of a brief history, basic beliefs, essential practices, and education. The frame of the traditioning model will be adapted in harmony with the result of the analysis.

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<sup>8</sup> Millard J. Erickson, Concise Dictionary of Christian Theology (Grand Rapids: Baker, 1986), 84.

When some insights from Korean theologies are explored, four theologies which are influenced by the above four religions will be discussed. The biblical study is confined to the Gospel accounts of the life, thoughts, and teachings of Jesus Christ.

In the last chapter, the study concentrates on the book Education for Continuity and Change, because it is the primary source for this paper. In the conclusion, a proposal for the transformation of Christian education in the Korean context will be presented.

One thing to be noted here is the limitation of Korean documents to which the writer refers. Periodicals written in Korean which have been recently published are not easily available to the writer. However, main resources are examined whenever possible.

#### Terms

Most of the terms which are used here are taken from Education for Continuity and Change. Those which are not taken from the above book will be defined in the context of the paper. However, a few terms are defined here briefly.

Theology is defined as a systematic study of God and God's ministry based on divine revelation. Hence, Korean theology is defined as a systematic study of God and God's ministry based on revelation with regard to the Korean context. Church is understood as the people of God or community of faith, whose head is Jesus Christ.

Theological Perspectives

The writer's theological perspective is Wesleyan evangelicalism. Evangelicalism is identified as Reformation doctrine in its essentials, as in sola Scriptura, sola Christus, sola gratia, and sola fidei. In Wesleyan doctrine on soteriology the role of human beings is not completely denied, only partially so. With the response of human beings, God saves a person with God's grace. This process is called synergism.<sup>9</sup> In synergism, people are assumed to be cooperators in the work of salvation.

Sanctification is another important doctrine of Wesleyanism. Sanctification could be understood as the growth process in spirituality or faith, which occurs suddenly or gradually. Wesleyan views of synergism and sanctification could be a theological foundation for the traditioning model.

With reference to evangelicalism, the Lausanne Covenant should be mentioned. The Covenant is a common confession among the theologians and church leaders who commit themselves to evangelicalism in a broad sense. The writer agrees with the Covenant in general. The evangelicalism in the Covenant is distinctive from both fundamentalism and liberalism.

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<sup>9</sup> Colin W. Williams, John Wesley's Theology Today (Nashville: Abingdon, 1960), 72.

Procedure

This thesis starts with defining the problem to be solved. In Chapter 2, the problem will be analyzed extensively and intensively. The answer to the question of what is the religious tradition in Korea will be searched as a preparatory step toward the adaptation of the traditioning model. For Christian education to be more effective, religious traditions have to be searched because religion is assumed as a core of culture.

Because these religious traditions are reflected in Korean theology, it follows that the next step would be to investigate Korean theology in which main ideas are expressed in the traditional religious languages. Then as a model to be adapted within the Korean context, the traditioning model, which is explored in the book Education for Continuity and Change, will be introduced with a critical perspective. In conclusion, a proposal for transforming Christian education in the Korean context will be presented, with reference to the traditioning model.

## CHAPTER 2

## Problems and Tasks of Korean Churches

Christianity in Korea has a history of one century, celebrating the centennial anniversary in 1984-85. In contrast to other major religions, it is not old enough to be rooted in the soil. Still, the indigenization is a very serious issue among Korean theologians.

The Christianity which landed on the Korean soil was not the one which had been formulated in Palestine. Rather, it had been Hellenized, Romanized, Westernized, and Americanized before it appeared before the Koreans. In the Western world, there existed no major institutionalized religion which Christianity had to confront. However, the Asian situation is quite different in this matter. Major world religions, like Buddhism, Hinduism, Confucianism, Islam, Zoroastrianism, and Shamanism, had evolved on the Asian continent. Even Christianity emerged in the Asian land. In this regard, Asia is unique from Africa, the Americas, and Australia.

Being surrounded by these major religions, Christianity has struggled with various problems, and Christian education has had to face similar difficulties. Christianity could not have avoided contact with other religions. Therefore, in this chapter, it is necessary, first of all, to explore the problems and tasks with which the Korean churches

struggle within a multi-religious context.

Religious Context

Korea is a nation of religions in both the broad and the narrow definition of religion. Its culture is largely a religious culture; its history is related to religions in its deepest dimension.

Paul Tillich once defined religion as

The state of being grasped by an ultimate concern, a concern which qualifies all other concerns as preliminary and which itself contains the answer to the question of the meaning of our life.<sup>1</sup>

In the Korean language (written in Chinese characters), religion, Chongkyo ( 宗教 ) in its literal meaning, means the highest teaching. This name corresponds with the ultimate concern which is defined by Paul Tillich as religion in its broad sense. Korea is a nation of religions in this sense, because Tillich includes fascism and communism as representing ultimate concerns and belonging to the category of religion.<sup>2</sup> In North Korea, both fascism and communism take roles of religion. There is no doubt that Korea is also a nation of religions when Tillich defines religion more narrowly as being the cult of gods.<sup>3</sup>

When we talk of religion as the state of being grasped

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1 Paul Tillich, Christianity and the Encounter of the World Religions (New York: Columbia Univ. Press, 1963), 4.

2 Ibid., 5-6.

3 Ibid., 3.

by an ultimate concern, we agree that "no human society can get along without a religion any more than it can survive without an economic system."<sup>4</sup> Religion is assumed as an essential ingredient in any culture, for there is no human being or society that does not have any ultimate concerns.

For Koreans, on the other hand, religion dominates every aspect of their lives. Their world view is colored by religion or religions which have exerted strong influence on their personalities, values, arts, and even language.

Historically, Shamanism was the first major religion among Koreans, and in a sense, the most powerful in its influence on people's outlook, culture, and even on other religions. It also have the greatest longevity of survival. It is assumed that the religion originated among the Mongolic nations as a form of primitive religion, for Shamanism is still found among Mongolians as well as among the Tungues, Siberians, Eskimos, Japanese, Koreans, and American Indians.

In Shamanism, there are no major gods that are worshipped but the religion is generally included under polytheism or polydemonism.<sup>5</sup> Tillich argued that Shamanism could not be classified as a religion in the narrow sense

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4 William A. Lessa and Egon Z. Vogt, Reader in Comparative Religion, 3rd ed. (New York: Harper & Row, 1972), 51.

5 Charles Allen Clark, Religions of Old Korea (Seoul: Christian Literature Society of Korea, 1961), 173.

because there is no god.<sup>6</sup> There is neither any particular founder nor an authorized book or hymn book of Shamanism. However, this religion was transmitted from generation to generation for several thousand years of Korean history. Many people believe that Tanqun, known as the first king in Korean history, might be a chief shaman, as the literal meaning of the name indicates.<sup>7</sup>

Shamanism has also influenced other religions. Korean Buddhism has been shamanized in its rituals and doctrinal emphasis. Christianity struggles with the shamanistic influence. Though the government of the Yi Dynasty, whose policy was based on Confucian ideology, persecuted and even killed Shamans, Confucianism itself has been affected by Shamanism in its cult of ancestral worship. Most new cults appear as syncretic products of Shamanism with other religions, particularly Christianity. Even in government statistics, the category of non-religious population is largely equivalent with Shamanism adherents.<sup>8</sup> Therefore, it is safe to say that there are few atheists who admit their atheism, except for some who were educated in the Western world. Koreans are religious to a great extent.

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6 Tillich, Christianity and the Encounter of the World Religions, 4.

7 Spencer J. Palmer, Korea and Christianity (Seoul: Hollym Corp., 1967), 11.

8 Republic of Korea, Ministry of Culture and Information, Statistics of Religions (Seoul: n.p., 1983), 34-42.

Confucianism is the second major religion chronologically. Though it is difficult to pinpoint the exact time at which Confucianism was introduced to the Koreans, consensus sets the date of contact at 108 B.C., when the Han Dynasty of China established four colonies on the Korean peninsula.<sup>9</sup> Through more than two thousand years, it has laid a foundation for political ideology, ethics and morality, academic discipline and education, human relations, life-style (particularly in family life), and culture.

Confucianism frequently is assumed to be a philosophy rather than a religion. Though Confucius did not seem to actively seek to found a religion when he taught his disciples, his teachings and those of his dominant followers have been honored as thoughts of ultimate concern. It is evident that between the sixteenth century to the first decade of the twentieth century, Confucianism was almost the exclusive resource for education and politics.<sup>10</sup> Currently, there are not many confessed followers of Confucianism, but Confucianism still keeps a hold on thought, education, value systems, ethics, and ancestral worship. One theologian views Confucianism and Shamanism as two decisive religious

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9 Yunhap News Agency, Korean Annual (Seoul: Yunhap, 1985), 235.

10 Korean Thought and Culture Research Institute, Hankooke Jun Tong Kyouksasang [Traditional thoughts on education in Korea] (Seoul: n.p., 1983), 127-128.

factors in the formation of the personality of Koreans.<sup>11</sup>

Buddhism was introduced to Korea in the fourth century A.D. from India through China. From that time, it was the national religion for ten centuries--from the fourth century to the fourteenth century A.D., in the Unified Silla and Koryo Dynasty.<sup>12</sup> As it was replaced by Confucianism in the Yi Dynasty, Buddhist influence diminished, but it is still alive in the hearts of the people in the form of world view, value system, and ascetic practice. The teaching of Buddhism is especially popular among intellectuals. In most dimensions of traditional Korean culture, Buddhist influence is still present.

Chontokyo was founded in 1860 in Korea. As will be discussed later, it was begun as a reaction to Catholicism, which was called Suhak, meaning Western truth. In response, it named itself Tonghak, which translates into Eastern truth. However, in its doctrine, Tonghak is conspicuously similar to Suhak. Its distinctiveness lies not so much in its doctrine as in its indigenous qualities.<sup>13</sup>

Although the number of Chontokyo adherents has not increased in recent times, it makes a great impact upon mass movements. Throughout Korean modern history, Chontokyo

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11 Harold S. Hong, ed., Korea Struggles for Christ (Seoul: Christian Literature Society of Korea, 1973), 153-155.

12 Yunhap News Agency, 234-235.

13 Charles Allen Clark, Religions of Old Korea, 148.

contributed in the form of demonstrations of people's power. As Chontokyo becomes a strong basis for Minjung theology, it is alive in Korean history with dynamic influence.

There are other religions, but they are minor in both the number of followers and in influence. They include Taoism, Islam, Moonism (i.e., Unification Church), and Taejongkyo.

In this religious context, Christianity was introduced through two channels, the Roman Catholic Church and American Protestant missionaries. Catholicism, after having suffered severely at the hands of political rulers, settled roots in the intellectual class at first, and after two centuries, grounded those same roots within the lower classes. Recently, her influence is found largely in political affairs. Currently, there are two and one-half million followers.<sup>14</sup> In terms of quantity, the growth of the church cannot be considered successful.

On the other hand, Protestantism has spread among the people like wildfire. After one century of propagation, at first by foreign missionaries, later by national leaders, Protestant followers constitute over twenty percent of the population of South Korea. In Asia, Korea maintains the highest ratio of Christians.<sup>15</sup> Among Protestant churches,

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14 Yunhap News Agency, 237-239.

15 Harold S. Hong, ed., 5.

there are about seventy denominations, Presbyterian being the largest denomination, Methodist, Pentecostals, Holiness, and Baptists following.<sup>16</sup>

As far as its influence on the whole Korean culture, Protestantism cannot be compared to other religions. In national modernization efforts, Protestant Christianity has supplied the main power in theory, in practice, and in human resources. In summary, Koreans are enthusiastic about their religion. Religious zeal overflows throughout the whole of society.

#### Christian Views on Other Religions

There are many different views on other religions from Christians in general and theologians in particular. These views range from religious relativism to Christian absolutism, though there are delicate differences in the views.<sup>17</sup>

As communication and transportation systems develop, the issue of the relations among religions becomes more serious. There are actions, reactions, and interactions among them, which are expressed in various terms. One thing to be noted here is that there is no way for the Christian community and people of other faiths to avoid the issue. In

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16 Republic of Korea, Statistics, 34-42.

17 John Hick and Brian Hebblethwaite, eds., Christianity and Other Religions (Philadelphia: Fortress, 1980), 7.

the Korean context, it is an essential concern, since major religions, including Christianity, are confronted with intense tension. In the writer's view, there exist three Christian attitudes towards other religions: discontinuity, continuity, and a blend of continuity and discontinuity.

#### Discontinuity

Karl Barth, a representative advocate for this attitude in contemporary theology, declares both the absoluteness of Christianity and the futility of other religions.<sup>18</sup> In this attitude, other religions, whatever the form may be, are treated as unbelief since they are assumed to be human attempts to reach God. They are complete fictions, with no relation to God. On the contrary, they are against God. All religions, Christianity excepted, are unbelief, which is sin.

It is the attempted replacement of the divine work by a human manufacture. The divine reality offered and manifested to us in revelation is replaced by a concept of God arbitrarily and wilfully evolved by man.<sup>19</sup>

Since other religions are untrue by nature, there is no way to avoid judgment on the way people worship their own gods in the view of the discontinuity. The followers of other religions are understood to exchange the truth of God

18 Karl Barth, Church Dogmatics, vol. i, part 2, sect. 17, trans. G.W. Bromiley (Edinburgh: T. & T. Clark, 1956), 280-361.

19 Ibid., 302.

for a lie, and worship and serve created things rather than the Creator.<sup>20</sup>

Continuity between Christianity and other religions is nowhere to be found; nor is reconciliation. There can be none, as Christianity and non-Christian religions are always at variance. There exists no true salvation (in the Christian sense) in other religions. "Salvation is found in no one else, for there is no other under heaven given to men by which we must be saved."<sup>21</sup> Extra ecclesiam nulla salus, namely, there is no salvation outside the Church. Therefore, any attempt to have dialogue with other religions has to be rejected. Such dialogue may bring damage to the Christian mission.<sup>22</sup>

Although there are some parallel expressions, there is no continuity between the Bible and the Koran. Christianity comes from above, other religions from human beings. Christianity has been revealed while other religions have evolved. Christianity opens the way to salvation, other religions lead to condemnation.

In the Bible, God repeatedly asks Israel to reject pagan religion. Elijah killed four hundred and fifty

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20 Rom. 1:25.

21 Acts 4:12. All direct references are taken from New International Version, unless otherwise specified.

22 Peter Beyerhaus, Missions: Which Way? (Grand Rapids: Zondervan, 1974), 20.

prophets who served Baal, the pagan God, on Mount Carmel.<sup>23</sup> God punished King Solomon when the King ignored God's warning not to marry foreign women. God worried that the intermarriage would bring the worshipping of the pagan gods.<sup>24</sup> Jesus taught that he is the way, the truth, and the life. He declared, "No one comes to the Father except through me."<sup>25</sup>

Some Korean church leaders pose syncretism as the most serious problem in Korean churches. One of the leaders worries that Christianity will become a pseudo-belief unless it purifies itself from other religions.<sup>26</sup> In this attitude, Christianity is in presence to the complete negation of other religions.

Monotheism stands for the Christian attitude of discontinuity with other religions. Some describe Christianity as henotheism, which means the belief of one god among many,<sup>27</sup> but from the perspective of evangelicalism, Christianity stands for monotheism, as in

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23 1 Kings 18:16-40.

24 1 Kings 16:1-6.

25 John 14:6.

26 Shin Myong Kang, ed., Nae Gil, Mokyang Gil [My way, pastor's way] (Seoul: Somangsa, 1984), 46.

27 John Hick, Philosophy of Religion, 3rd ed. (Englewood Cliffs, NJ: Prentice-Hall, 1983).

"Hear, O Israel: The Lord our God, the Lord is one."<sup>28</sup>

### Continuity

The second Christian view of other religions is the attitude of continuity. This view is in contrast with discontinuity. Such Christians believe that other religions should be treated equal to Christianity, because there is no qualitative difference between them. Though some maintain that Christianity is the highest form of religion, they recognize that other religions are parallel with Christianity. The extreme form of this is an attitude of God-has-many-names.<sup>29</sup>

However, there are different degrees of continuity from full acceptance to partial reception. Some hold universalism, while others maintain Christianity as superior. John Hick severely challenges the attitude of discontinuity with the question:

Can the Eternal One be at once the Adonai of Judaism, the Father of Jesus Christ, the Allah of Islam, the Krishna and the Shiva of theistic Hinduism, the Brahman of advaitic Hinduism, the Dharmakaya or the Sunyata of Mahayana Buddhism, and the Nirvana of Theravada Buddhism?<sup>30</sup>

He adds that the different names for the Eternal One come from human ways of experiencing and thinking about the

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28 Deut. 6:4.

29 John Hick, God Has Many Names (Philadelphia: Westminster, 1982), Chap. 3.

30 Ibid., 24.

divine. He encourages

A shift from the dogma that Christianity is at the center to the thought that it is God who is at the center and that all the religions of mankind, including our own, serve and revolve around him.<sup>31</sup>

He advocates ecumenism for world religions.

Some scholars apply evolutionism to religious phenomena, including Christianity. G.W.F. Hegel refers to his view as evolutionism. Hegel sees the absolute spirit, which is God, as the reality, and all that exists is the expression of this moving spirit. He interprets history as the movement of the absolute spirit with the sequence of thesis, antithesis, and synthesis. He explores the divine Christian trinity with the same frame, namely God the Father as thesis, the son as antithesis, and the Holy Spirit as synthesis. Then he extends his idea in interpreting religions. Natural religion or animism, which means worshipping inanimate natural objects, stands for thesis. Animism is very common in primitive cultures. Greek anthropomorphism appeared as the antithesis of the natural religion. Persons were divinized in the Greek religion. However, Christianity, which centers on Jesus Christ who is God-Man, stands for synthesis.<sup>32</sup> In this frame, Christianity is the higher religion in an evolution that has

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31 Ibid., 36.

32 Georg W.F. Hegel, The Philosophy of History, trans. J. Sibree (New York: Dover, 1956), part 3, sect. 3, chap. 2.

continuity. In this context, the basic qualities of Christianity and other religions do not differ fundamentally.

John Cobb, Jr. comments on Hegel's view of religions:

G.W.F. Hegel undertook to read the entire history of religion as one linear movement....He discerned this creative movement as beginning in China, moving to India, Persia, Israel, Greece, and Rome, and finally coming to its fulfillment in Germanic Protestantism and Western European culture.<sup>33</sup>

Many theologians support Hegel's view. Friedrich Schleiermacher, who saw the essence of all religion in the feeling of absolute dependence,

could then distinguish primitive from developed expressions of religion in a linear fashion, but he could also recognize that there exists today a multiplicity of high religions, specifically Judaism, Islam, and Christianity. All three are marked by monotheism.<sup>34</sup>

Ernest Troeltsch, who acknowledged the capacity of other religions, especially Buddhism and Hinduism, disclaimed the absoluteness of Christianity.<sup>35</sup>

One finds an attitude of partial continuity among Catholic theologians such as Karl Rahner, Hans Kung, and others. Rahner recognizes non-Christian religion as a lawful religion, which also contains supernatural

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33 Peter C. Hodgson and Robert H. King, eds., Christian Theology, 2nd ed. (Philadelphia: Fortress, 1985), 361.

34 Ibid.

35 Ibid., 362.

elements.<sup>36</sup> From this ground comes the notion of "anonymous Christian," which is identified with devout members of non-Christian religions.<sup>37</sup> Though he argues that anonymous Christians are the ones who are saved by the Christ, it is clear that the a priori is in line with religious relativism or religious pluralism in the sense of recognizing other religions.

In general, liberalism in theology espouses religious pluralism, which recognizes all religions as ordinary ways of salvation, treating Christianity as an extraordinary way of salvation.<sup>38</sup> Pluralism is valued in the attitude of continuity, and pluralism is usually understood as recognition of salvation in other religions.

#### Discontinuity and Continuity

The third Christian view on other religions could be called discontinuity and continuity. That is, in its beliefs about God, creation, and salvation there is discontinuity, but in its form, such as prayer, meditation, and liturgy, there is continuity.

Paul Tillich poses a theory of preparation for Christianity. He maintains the uniqueness of Christianity, but does not completely negate other religions. On the

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36 Hick and Hebblethwaite, eds., 61.

37 Ibid., 75.

38 Ibid., 179.

contrary, he recognizes other religions as a preparation for Christianity.

The Church Fathers emphasized the universal presence of the Logos, the Word, the principle of divine self-manifestation, in all religions and cultures. The Logos is present everywhere, like the seed on the land, and this presence is a preparation for the central appearance of the Logos in a historical person, the Christ.<sup>39</sup>

Tillich emphasizes dialectical union of rejection and acceptance in the relation of Christianity and other religions. It means neither syncretism nor a victory of one group over others. The criterion for judging other religions is the image of Jesus as the Christ, which is documented in the New, and prepared for in the Old Testament.<sup>40</sup> He points out that early Christianity adopted moral principles from the Stoics, its ritual structure from the mystery religions, and its social political self-realization from the Roman legal and the Germanic feudal forms.<sup>41</sup> Based on this assumption, he encourages Christianity to have dialogue with other religions on the grounds of four presuppositions. They are: 1) acknowledging the value of others' religious convictions, 2) being able to represent one's own religious basis with conviction, 3) a common ground which makes both dialogue and conflict

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39 Tillich, Christianity and the Encounter of the World Religions, 34.

40 Ibid., 36.

41 Ibid., 36.

possible, and 4) the openness of both sides to criticisms directed against their own religious bases.<sup>42</sup>

John Cobb, Jr., who is known as a process theologian, advocates such dialogue with other religions. He urges learning from other religions, illustrating a Neoplatonized Christianity.

In the competition between Christianity and Neoplatonism, Christianity won because it was able to assimilate the wisdom of Neoplatonism, whereas Neoplatonism was unable or unwilling to assimilate the wisdom of Christianity.<sup>43</sup>

Recognizing that there are some dangers in having open dialogue with other religions, Cobb favors the participation in the spiritual disciplines of the other traditions. For example, under the Lordship of Jesus Christ, Catholic converts and monasteries in Japan practice zen and yoga. They even established a Catholic Zen Center for this purpose.<sup>44</sup>

Paul Tillich asserts that Christianity accepted, appropriated, and transformed many genuine pagan motifs and symbols.<sup>45</sup> This position is even included in the reference book for the Lausanne Covenant: "Where enrichment to

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42 Ibid., 62.

43 Hodgson and King, eds., 358.

44 Ibid., 369.

45 Tillich, Christianity and the Encounter, 36.

Christian expression, it should be welcomed."<sup>46</sup> Wolfhart Pannenberg is quoted as asserting that the centrality of the resurrection of Jesus needs to be displayed in the context of universal history, primarily the history of religions.<sup>47</sup> It may be interpreted as the necessity of appropriating other religions on the foundation of Jesus Christ.

In this view about the centrality of Jesus Christ, the real content of Christian faith, there will be no compromising with other religions. However, in form, careful learning from other religions may bring richness to Christianity. This attitude is in line with the idea of continuity and change.

#### Conflicts Between Textualization

#### and Contextualization

Churches have become a center of struggling between textualization and contextualization throughout history. The Reformation could be interpreted as both a textualization and a contextualization movement. It was the textualization process in the sense of reverting to the Bible, sola scriptura, since the Bible could be identified as the primary text for Christian faith.<sup>48</sup> At the same

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46 J.D. Douglas, ed., Let the Earth Hear His Voice (Minneapolis: World Wide Publications, 1975), 1123.

47 Hodgson and King, eds., 366f.

48 Mary Elizabeth Moore, Education for Continuity and Change, 24.

time, it was the process of contextualization in the sense of responding to immediate human problems in the context and of translating the Bible into the vernacular. In other words, the tension between textualization and contextualization continued during the Reformation.

Some serious problems of Korean churches throughout history could be summarized in terms of the tension between text and context. The text primarily means the Bible and secondarily Western tradition, which exerts its influence in the interpretation of the Bible.

The context here means Korean culture as a total way of life. However, religions themselves could be assumed as the representatives of Korean culture. Religions are understood not only as a core of culture, but are powerful in the Korean context.

The conflicts between the text and the context could appear in different forms such as the tension between conservatism and modernism, personal salvation and social salvation, evangelization and humanization, and others. Such tensions seem to be universal phenomena, but they are more serious in the Korean context, resulting in a bitter experience of schism.

In the responses from senior ministers of Korean churches, syncretism is listed as the most serious problem in Korean churches. Seventeen out of thirty-three senior ministers interviewed in one study support this view,

although they define it differently.<sup>49</sup> The other problems include schism, low quality of theological education, and huge church-oriented ministries, but these are minor.<sup>50</sup>

These leaders do not hesitate in criticizing the impact of Shamanism, Confucianism, Buddhism, and Taoism on Korean churches although the extent of the criticism varies. There is a strong negative view of syncretism among Korean ministers. One sociologist asserts that Korean churches today are full of shamans who exist in the Christian community, but live as Christians in name only. He continues by stating that Korean Christians, by and large, are not true followers of Jesus, who carry their own crosses, but rather the disciples of shamans.<sup>51</sup>

One leading minister points out three false streams in Korean Christianity, which are transmuted by other religions. The first is a father-centered faith which emphasizes authoritarianism, churchism, and moralism. This tendency derives from Confucianism. The second is a spirit-centered faith which advocates emotional ecstasy and fanatical enthusiasm. It is a blending of Christianity and Shamanism. The third false stream is a son-centered faith which bases itself on an understanding of Jesus as a

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49 Kang, ed., 34-53.

50 Ibid.

51 Wan-Sang Han, Hankook Kyohoe, Yidaero Chounga [Korean Church, is it good as is] (Seoul: CLSK, 1984), 12.

political revolutionist. This view is much derived from Chontokyo. He identifies these incongruous streams as weeds among the wheat which were sowed by the enemy while everyone was sleeping.<sup>52</sup>

Syncretism is a very powerful phenomenon in the Korean culture. Throughout Korean history, Shamanism, Confucianism, Buddhism, and Taoism have co-existed with each other and harmonized, although minor conflicts were not unknown. David Chung once wrote that Koreans became Buddhists in relation to philosophy, Confucianists in terms of human relationships, and Shamans during critical moments for survival.<sup>53</sup>

The advocates of textualization even criticize the theological attempt to indigenize Christianity on Korean soil. Indigenization could be understood differently from syncretism, which means unintentional mixture, without consideration for the lordship of Jesus as Christ. Indigenization may be defined as a purposeful attempt to contextualize Christianity under the lordship of Jesus Christ.

Some Korean theologians are pessimistic about indigenization, for there are always dangers of falling into

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52 Kang, ed., 34.

53 David Chung, "Syncretism in Korea," Sasangge Magazine [Seoul], March 1960: 208.

syncretism.<sup>54</sup> Rather, they proclaim the necessity of de-indigenization, namely evangelization. The etymology of evangelization means gospel (*εὐαγγέλιον*) which is the core of the Bible.<sup>55</sup> A theologian declared,

Wherever the Gospel is preached, the indigenous culture of the people must at first be refused and then it must be reoriented and revived in the light of the Gospel.<sup>56</sup>

As a reaction to syncretism and indigenization, there has been a strong back-to-the-Bible movement. Some leaders predict and warn that Korean Christianity will be transmuted unless it returns to the Bible-oriented faith.<sup>57</sup> They assert that revival meetings, which have been very popular in Korean churches from the early stages, must be transformed into Bible study meetings since mysticism and fanaticism abound.<sup>58</sup>

For the most part, mainstream Korean churches support the textualization movement. They identify themselves with conservatism or orthodoxy, and it may be fair to name them fundamentalists, who believe in the theory of verbal inspiration of the Bible at its origin and the literal

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54 Kidokyosasang Magazine, Hankooke Shinhak Sasang [Theological thoughts in Korea] (Seoul: CLSK, 1983), 173.

55 Ibid., 166.

56 Harold S. Hong, ed., 101.

57 Kang, ed., 46, 196.

58 Ibid., 174.

interpretation in its use.<sup>59</sup>

The contextualization movement, in opposition to textualization, has taken a stronger hold among followers of neo-orthodoxy and liberalism. They are theorized indigenization as a theology of mission. For the real success of Christian mission, they contend that it is necessary to transform the Bible into a receptor-oriented message in order to communicate the Gospel effectively to people living in a non-Christian context.<sup>60</sup>

Many cases lend credence to the fact that indigenization, or contextualization, is the efficient method of mission. John B. Cobb, Jr. pronounced that "The Christianity that won the struggle for the mind of the later Roman world was a Neoplatonized Christianity."<sup>61</sup> As Christianity was efficiently communicated in terms of Neo-platonism in the Greek culture, it is to be indigenized in the Korean culture.

Indigenization as mission in Korea has been successful. Chai Choon Kim argues that "the religious mentality which the Korean people had inherited from their past"<sup>62</sup> contributes greatly to the rapid growth of Korean churches.

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59 Harold S. Hong, ed., 22.

60 Eugene A. Nida, Message and Mission (New York: Harper & Row, 1960), 87.

61 Hodgson and King, eds., 358

62 Harold S. Hong, ed., 27.

Therefore, he contends that indigenization is necessary.

Indigenization is another urgent task which the Korean Church is facing. Since indigenization is to take up the indigenous culture for communicating Christian faith without changing its essence, great care is necessary in its enterprise. We must first of all abandon the kind of attitude which tries to identify occidental culture with Christianity. At the same time, we must discard the idea that there is not and cannot be any relevancy between Oriental culture and Christianity.<sup>63</sup>

Indigenization of Christianity has three assumptions:

(1) There is a serious gap between the Bible (the text) and the Korean culture (the context); moreover, the Christianity which was transmitted to Korea was a Westernized one; (2) There is a common ground which may become a contact point of communication between the Bible message and the Korean culture; and (3) The essence of Christianity should not be neglected.

In the Korean context, there appears to be very strong common ground between the content of the Bible and the Korean context. Spencer J. Palmer elaborates extensively on this view by pointing out the following commonalities: salutation of peace, ceremonial bowing, mats and beds, sack cloth and ashes, devil posts and giant statues of the Buddha, and attribution of sickness to demon possession.<sup>64</sup> However, the primary ground for the success of Korean

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63 Ibid., 35.

64 Palmer, 32-33.

churches is assumed to be Hananim in Shamanism.

Koreans regarded Hananim as the celestial God of the Heavenly Kingdom....Korean faith in Hananim was an integral part of Korean thought from primitive times. The rapid growth of Christianity in Korea can particularly be explained on the basis of the fact that the Shamanistic Koreans found a mirror of their own true god (Hananim) in Christian religion.<sup>65</sup>

Hence the tension between textualization and contextualization in Korean churches is evident. Supporters of textualization fervently oppose dialogue with other religions or ecumenical movements which the World Council of Churches sponsors. In contrast, advocates of contextualization criticize exclusivism, arrogant attitudes of Christians receiving Westernized Christianity, blind conservatism, and a literal interpretation of the Bible. This tension appears as a representative token of the schism in the national organization of Korean Christian churches. More than sixty percent of Korean churches refuse membership in the Korean National Council of Churches (KNCC), which is the Korean chapter of WCC. In actuality, this is a danger of the two extremes as described below.

On the one hand, to ignore the local setting of culture and all it entails, merely setting up a church, wholly imported from the outside is likely not to penetrate and succeed in the country to which it has come.

On the other hand, to go to the other extreme, and indigenize fully, ignoring the aspects of the universal Church and its basic, eternal truths, is to lose the purity and effectiveness of the Gospel

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65 Ibid., 7, 17.

message which is directed to all people, regardless of race or nationality.

At the heart of the problem of indigenization, it seems, lies the difficult and paradoxical matter of how to blend the local and the universal elements of the Church of Jesus Christ, so that it may be both a part of the people of one nation and a part of all nations.<sup>66</sup>

It is correct to say that the task of harmonizing these two poles is an urgent and a sophisticated one for it must be done without eradicating the identity of Christianity.

#### Task of Founding Christian Nation

Korean churches have a strong vision of evangelizing the whole nation. One century after the mission began, over twenty percent of forty million South Korean citizens have become Christians. Some church leaders predict that over ninety percent of the population will be evangelized by the turn of the century. Although this would be a tremendous accomplishment, the reason for their zeal is apparent; if the current rate of evangelization were to remain constant, the vision would be realized before the end of the second centennial anniversary in A.D. 2084.<sup>67</sup>

Enthusiasm for the founding of a Christian nation on the Korean peninsula overflows among church leaders and laity alike. To establish the God-centered nation, Korean churches are constantly in deep prayer. Not infrequently,

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66 Harold S. Hong, ed., 112.

67 Kang, ed., 231.

slogans such as "win thirty million for Christ" and "bring Christ to the thirty million"<sup>68</sup> reverberate throughout the Christian communities. The reason for the "thirty million" is that during the 1960's, South Korea's total population was about thirty million.

One leading minister disclosed that he unceasingly prays that the whole land shall be an altar for God, meaning the nation of priests.<sup>69</sup>

The total evangelization of Korea has become the common vision of Korean Christians. All who are fully committed to the Lord are conscious of this goal and are seriously trying to evangelize the nation.<sup>70</sup>

Although the motivation of the Korean National Evangelization Movement was not derived solely from zeal for mission, it is true that such a movement is rooted in the Million Movement, which was launched by American missionaries as a nationwide effort for a quick evangelization of the country.<sup>71</sup> Homer Hulbert, an early American missionary in Korea, predicted the complete Christianization of Korea, which was a commonly held belief

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68 Harold S. Hong, ed., 25.

69 Kang, ed., 122.

70 Bong-Rin Ro and Marlin L. Nelson, Korean Church Growth Explosion (Seoul: Word of Life, 1983), 18.

71 L. George Paik, The History of Protestant Missions in Korea: 1832-1910 (Seoul: Yonsei Univ. Press, 1970), 384-387.

at the time.<sup>72</sup>

However, for contemporary Korean Christians, patriotism and anti-communism have stimulated them to facilitate the task of the evangelization of the whole nation. Patriotism has grown up hand in hand with Christianity through the harsh persecution by the Japanese military government until World War II. Hence, nationalistic patriotism, namely Koreanism or Hanism, becomes an essential part of Korean Christianity. Simultaneously, Christians engaging in national evangelization must deal with the problem of how to harmonize Christianity with Korean nationalism.<sup>73</sup>

Another strong motivation for the National Evangelization Movement is anti-communism. Korean Christians have been persecuted and martyred by the communist government in North Korea, particularly during the Korean War, so that a strong anti-communist sentiment persists. In order for the National Evangelization Movement to achieve its goals, it appears that the conflict between Korean Christianity and communism becomes the problem to be solved, since communism has been understood in Korea as anti-Christ.

The task of founding a Christian nation, therefore, refers not only to the evangelistic mandate, which means the

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72 Palmer, vii.

73 C. Peter Wagner, Leading Your Church to Grow (Ventura, CA: Regal Books, 1984), 28-31.

mission and ministry of the church as expressed in spiritual conversion, but also to a cultural mandate, which means Christian social responsibility. Both are important for the founding of a Christian nation.<sup>74</sup> To accomplish the task at hand, Korean churches must baptize the whole people and Christianize the whole culture, including religions like Shamanism, Buddhism, Confucianism, Chontokyo, and quasi-religions like nationalism and communism. Here, "baptism" of person and culture does not mean to completely negate the one who is baptized; rather it signifies a change of direction.

#### Problems of Christian Education

Just as Korean churches are a good illustration of successful mission in the modern age, so is Christian education. After the Pioneer School of Modern Education was founded by American missionaries, Christian schools remained the major educational institutes until the Japanese annexation of Korea in 1910. Government-published statistics for that period reveal that 732 out of 807 private schools were Christian.<sup>75</sup> Public schools were organized with reference to the model of Christian

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74 Ibid., 269.

75 Korea University, Hankook Hyundai Moonhwasa Daigye [The great series of Korean cultural history] (Seoul: Korea Univ. Press, 1980), 217.

schools.<sup>76</sup>

Sunday School is another example of successful Christian educational institutions. The first Sunday Schools were organized in 1890, and twenty-three years later, at the Sunday School convention, about 14,700 students and teachers gathered in Seoul.<sup>77</sup>

Another example of successful mission is theological education. On the average, applicants to theological schools exceed the number of openings by three to one, indicating a strong interest in Christian vocation. The quality of theological education has improved dramatically. In addition, Christianity has contributed toward women's education and social reform by helping to bring about equality for women and the destruction of institutionalized slavery.<sup>78</sup>

However, problems always accompany success, and this is true for Korean Christian education. The ratio of Christian schools to all educational institutions has decreased gradually. Some of the suggested problems of Christian education in Korean churches are the lack of competent

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76 Kee-Un Han, Hankook Kyoyooksa [Korean history of education] (Seoul: Bakyoungsa, 1963), 329-330.

77 Kyung-Bae Min, Hankook Kidokkyohoesa [Church history of Korea] (Seoul: CLSK, 1973), 250.

78 Korean Council of Christian Education, Hankook Kidokkyo Kyoyooksa [History of Korean Christian education] (Seoul: KCCE, 1974), 127-145.

leadership in Christian education, degeneration of adult Christian education, and insufficiency of teaching materials.<sup>79</sup>

But the main problem in Korean Christian education, as in the Korean churches generally, is the conflict between textualization and contextualization. The textualization movement uses the Bible in various ways to attract Christians. Korean Christians have long been known as Bible-reading Christians. Korean Christians who had read the Bible more than one hundred times are not hard to find. Even today, Bible memorization contests attract many faithful Christians. "They even remember the proper chapters and verses. Surely, the Christian in Korea is the Homo unius Libri, the man of One Book, as John Wesley described the Methodists."<sup>80</sup> Most churches have held Bible conferences on an annual or semi-annual basis. During Bible conferences, participants study the Bible intensively for an entire week, under the guidance of an experienced instructor. They eat, sleep, and stay together as in the early church in Jerusalem. Exposition of allegorical interpretation, repetition of reading, and memorization are required during these conferences. There is a report that

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79 Harold S. Hong, ed., 83-89.

80 Ibid., 19.

178,313 people studied the Bible in one conference.<sup>81</sup>

The Bible Club movement is one of the most interesting programs for children in the history of Korean churches. It is similar to regular school classes and activities, but is centered upon the Bible. There is a report that there were some 70,000 children registered in the 7,000 Bible clubs which were managed by the Presbyterian Church.<sup>82</sup>

The Back-to-the-Bible movement has been characteristic of Protestant Christianity, in line with sola Scriptura. But in Korean churches, based upon fundamentalistic conservative theology, the literal interpretation of the Bible has been crowned as the rule of faith in Christian education.

On the other hand, contextualization in Christian education has been advocated by somewhat progressive theologians. These theologians are fewer in number, but stronger in influence. They criticize Bible-centered education for being superficial, with little internalization of the Bible content. "It is ironic that although the Korean Christians were earnest Bible-reading people, their faith was not soundly based upon the Bible."<sup>83</sup> That is, their life-style has not been Christianized enough. For

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81 Ibid., 80.

82 Allen D. Clark, A History of the Church in Korea (Seoul: CLSK, 1971), 255.

83 Harold S. Hong, ed., 17.

example, for Korean Christians, faith is one thing while ethics are another. Theologians suspect that this tendency is due to Koreans' mechanical acceptance of the theory and practice of Western churches. Even today, most of the Sunday School lessons, whether uniform or graded, are merely translated versions of Western Christian materials. No lessons include any content about other religions or the Korean culture. There are numerous discussions about the reason for the failure of Christian education, namely, ignoring the context. Contextualists contend that Korean churches tend to conform to a Western form and content of education rather than transforming it into the Korean context. As a result, two symptoms appear: inefficiency in achievement of the educational goals and being ruled by the principles of traditional religions, which "have been a stumbling block for education."<sup>84</sup> Therefore, the intentional transformation of Westernized Christian education in relation to the Korean context is urgently needed.

In summary, one of the serious problems in Christian education lies in the conflict between two extremes, textualization and contextualization. In the textualization movement, education is Bible-oriented but may result in superficial conversion, while in the contextualization

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84 Ibid., 83-89.

**movement, education is communicable but may be un-Christian  
in the goal and in the curriculum.**

### CHAPTER 3

#### Four Major Religious Traditions in Korea

As mentioned previously, throughout Korean history, many religions have appeared and disappeared. Based on the number of adherents and influence, it is safe to say that there are four major religions: Shamanism, Confucianism, Buddhism, and Chontokyo. Some may also include Taoism as a major religion.

This chapter will seek to analyze these four major religions in terms of their main tenets, essential practices, and educational methods. Understanding the religious traditions and the manner of transmission of these traditions is essential for the adaptation of the Traditioning Model of Christian religious education in the Korean context. In the main tenets, the view of God, universe, human beings, salvation, and the church will be examined, as far as is possible.

##### Shamanism

According to Mircea Eliade, "Shamanism in the strict sense is pre-eminently a religious phenomenon of Siberia and Central Asia."<sup>1</sup> It is the general view that Korean Shamanism originated from Central Asia, although some argue the possibility of a blending with the influence from the

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<sup>1</sup> Mircea Eliade, Shamanism, trans. William R. Trask (New York: Pantheon, 1964), 4.

South.<sup>2</sup>

#### Basic Beliefs

The concept of divine being in Shamanism tends to be similar to that in animism, pantheism, and polytheism. There are many gods, with no strict order of authority among the gods.<sup>3</sup> Rather, gods are classified by their locations, such as house gods, kitchen god, bathroom god, earth god, mountain god, heaven god, and sea god. Even the sun, moon, stars, large trees, rocks, waterfalls, and serpents are treated as divine beings. National heroes like Tankoon, the first king, as well as gods in other religions are also treated as gods. The spirits of the dead consist of essential divine beings with a connotation of demons. That is, it is believed that there are demons for each disease, such as demons for fever, malaria, colds, and cholera.<sup>4</sup> Human beings can be possessed by evil spirits or demons regardless of their will. It is in such a manner that sickness is inflicted upon human beings.

Naturally, there are countless anonymous and diverse divine beings. Taekon Kim lists 273 gods, but even this

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2 Ibid., 462-463.

3 In-Hoe Kim, "Anthropology in Shamanism and Its Implication on Modern Education," Hankooke Juntong Kyoyooksasang [Educational thoughts in Korean tradition] (Seoul: Korean Research Institute, 1983), 23-24.

4 Earl H. Phillips and Eui-Young Yu, eds., Religions in Korea: Beliefs and Cultural Values (Los Angeles: California State Univ., 1982), 28.

list is not complete.<sup>5</sup> Among the gods, Hanunim, literally sky master, is honored as the highest god although he does not rule over the other gods. In Shamanism, the concept of deity tends to be vague and this is reflected in the unclarity of hierarchy among gods. Hence there is confusion about the supreme characters of Hanunim<sup>6</sup> and of Okwhangsangje.<sup>7</sup> It is to be noted that the majority of gods in Shamanism are malignant to human beings.

Shamanism also contains ideas about incarnation, ascension, and father-son relationship between gods and human beings. Such ideas are prominent in the myth of Tankoon, the first king in Korean history. In the myth, after Whanung, the son of Whanin, the Divine one and the Creator received permission from his father to descend and found a kingdom on earth, he guided a bear to become an incarnated woman and married her (breathed upon her). The first woman bore a son, whose name was Tangoon. Later, Tangoon was enthroned as the first king in the history of Korea.<sup>8</sup>

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5 Sung-Bum Yun, Hankookjok Shinhak [The Korean theology] (Seoul: Sunmyung Moonwhasa, 1972), 208-210.

6 Joseph Jong-Jin Choe, "The Concepts of Gods and Church Growth in Korean Context," (D.Min. diss., Fuller Theological Seminary, 1983), 13.

7 Jay Suh Yang, A Theology of Prayer Reformulated Toward the Korean Church, D.Min. project, School of Theology at Claremont (Ann Arbor: UMI, 1983), 5-8.

8 Charles A. Clark, 138-139.

In Shamanism, the universe itself is seen as god, so that all natural phenomena are understood as god's operation. Such a world view discourages any damage or development in the universe, while encouraging obedience to natural order.

Each human being consists of two elements, which are body and soul, and as long as the soul remains in the body, the human being is alive. Death comes at the moment of the separation of the soul from the body. Hence, immortality of the soul is accepted as truth.<sup>9</sup> As to where the soul lives after separation from the body, there is only a vague concept of paradise. In this paradise, souls do not need to be troubled with food, clothing, pain, and other human qualities. Even the weather remains constant and perfect.<sup>10</sup>

In Shamanism, it is rare to find any idea of salvation as understood in Christianity, for there is no concept of sin. Salvation is related to sickness and curses, and there are two ways to be saved from these inflictions: appeasement and expulsion of evil spirits or demons. Consequently, morality is not related to healing and blessing.

Religion is considered such a personal affair that there is no belief in a church, either as congregation or

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9 Deuk-Whang Kim, Hankook Chongkyosa [History of Korean religions] (Seoul: Baikamsa, 1978), 46.

10 Taegon Kim, Hankook Musok Dorok [Photos for Korean Shamanism] (Seoul: Jipmoondang, 1982), 211.

institution. Only a shaman plays a distinctive role in the cult, which is similar to the pries/prophet role in the Old Testament.

#### Essential Practices

In Shamanism, Kut is the most essential practice, performed by shamans or shamanesses. This ritual creates a state of ecstasy, during which shamans practice exorcism, appeasing the curse of gods, disclosing fortunes in advance, leading spirits of the dead to good places, and protecting any person, family, or community from an evil spirit's invasion. In Kut, shamans use drums, dance, and speak unknown tongues when they are in ecstasy. In traditional communities, Kut is performed once a year.

Healing is the main focus of Kut, as shaman literally means medicine man. It is not uncommon for ordinary housewives to practice some healing rituals.

Fortune-telling constitutes another part of the rituals of Shamanism, and is still popular in modern times even among intellectuals. However, it is also practiced by the blind, the handicapped, face-researchers, and palm-readers.

#### Education

Shamanism does not survive through any organized education, but flows as a stream, as a form of culture. Neither does one find formal training institutions for the religious leaders, nor does one find any textbook for Shamanism. Transmission depends primarily on informal

socialization. However, this religious tradition exerts such great power in the formation of personality that it is assumed as one of the two foundations of Korean culture.<sup>11</sup> It does not motivate its adherents to educate themselves; rather, it strengthens dependence, fatalism, conservatism, and the status quo.<sup>12</sup>

#### Confucianism

Confucianism has ruled Korea for approximately five centuries both as political ideology and as social order. Thus it has become one of two religions which has exerted influence in the formation of national culture and individual personality. Although there are some scholars who raise the question of religiosity because it is frequently evaluated as an ethical system, it seems to be a strong religious tradition in Korea which brings great impetus on the mode of thinking, attitude, and life-style in Korea even today.<sup>13</sup>

#### Basic Beliefs

Although Korean Confucianists have attempted to give their own Korean interpretations to Chinese Confucianism, the variations are minor. Korean Confucianism tends to be more religious as in its various rituals including ancestral

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11 Harold S. Hong, 153-155.

12 Ibid.

13 Yunhap News Agency, 236.

worship.

Confucius himself was not much concerned with the issue of God. He was more interested in the relationships among people. When one of his disciples asked him about serving spirits, he answered, "While you are not able to serve men, how can you serve their spirits?" Again he responded when asked about death, "While you do not know life, how can you know about death?"<sup>14</sup>

However, Mencius, one of the prominent proponents, reinterpreted Confucianism in light of a deity in heaven. As he taught that this deity of heaven held the final authority on political ideology, Confucianism was transformed more into a religion.<sup>15</sup> As history has gone on, with influence from Taoism and Buddhism, it has become a religion, especially in terms of rigorous rituals on ancestral worship.

If there is any divine being in this religious tradition, it would be the spirits of the ancestors and saints of the deceased, and a personified heaven. These three deities are to be worshipped in a strictly coded ceremony. But, in Confucianism, there is no salvation in relation to paradise and hell. The concept of sin depends

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14 Sung-Ho Lee, Confucian Memorabilia (Seoul: Hye-Moon Publ., 1986), 165-166.

15 Yoon-Hee Hong, ed., "Religion: Confucianism," Universal Encyclopedia, vol. 12 (Seoul: Taekeuk, 1973), 296-297.

mostly on delinquency in morality.

Human beings are understood as social beings rather than individuals. In Confucianism's five great teachings, any person must relate himself to the king, father, spouse, brother, and friend.<sup>16</sup> Although the philosophy of Yin (陰) and Yang (陽) includes the whole universe, it is another way of explaining the relationship between female and male. In the thought of Yin and Yang, the whole universe is understood as bipolar phenomenon, such as night and day, earth and sky, moon and sun, mountain and river, dark and light, female and male, and introversion and extroversion. Nonetheless, emphasis is not upon bipolarity but on harmony.<sup>17</sup>

Confucianism has a substitute for the church, namely, Sung Kyoon Kwan and Hyang Kyo. Both are communities of Confucian adherents whose main role is education.

#### Essential Practices

The central rituals are around four kinds of shrine temples related to ancestral worship: Sajik for heaven worship, Chongmyo for royal ancestral worship, Moonmyo for saints' worship, and Sadang for people's ancestral worship. There are rituals for funerals, weddings, for entering

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16 Charles Allen Clark, 117.

17 John B. Cobb, Jr., "Process View on Yin and Yang," Hanism as Korean Mind, eds. Sang Yil Kim and Young Chan Ro (Los Angeles: Eastern Academy of Human Sciences, 1984), 45-50.

manhood, and national festivals. All rituals must be performed exactly according to established social codes. It is to be noted that ancestral worship reinforces the centrality of the king in national politics and the centrality of the father-son relationship in family life. As a result, an extended family system has emerged, whose center is Chongqa ( 宗家 ), the eldest family member who is in charge of managing Sadang, the family shrine temple.

#### Education

Since the first well-organized school in the history of Korea was instituted by Confucian scholars, Confucianism has depended upon and developed education to a large extent.<sup>18</sup> Until the advent of Christianity, Confucianism had monopolized education in its goal, curriculum, teaching-learning process, teachers, and administration. The methodology of the Confucian educational system was memorization, indoctrination, and strict discipline, ending with the great Examination for the selection of high ranking officials in the schools of Sudang, Suwon, Hyankkyo, and Sungkyoونkwan.

In education, the ultimate goal was leadership training, for which one transforms oneself from moral character to family-ruler to national leader, and finally to

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18 Kee-Un Han, Hankook Kyoyooksa, 13.

world-ruler (修身濟家治國平天下).<sup>19</sup> Since leadership training was a focus of Confucian education, lower social classes did not have an equal chance of being educated.

### Buddhism

Buddhism originated in India and came into Korea via China in the fourth century. For a millennium, it was a powerful source of political ideology and daily life philosophy. In modern times, it is still an active and living religion.

#### Basic Beliefs

Mahayana Buddhism has been so powerful as a mainstream belief in Korea that Korean Buddhism recognizes the existence of god, and believes that Buddha himself becomes the god. In the Hinayana sect, on the other hand, Buddha is honored only as a teacher.<sup>20</sup> In Mahayana Buddhism, Buddha is elevated into a savior from disease, death, and all tragedies of human existence. However, Buddhism is not monotheistic but pantheistic in its general perspective. Buddha taught that any human being could become a buddha and deified saint when enlightened.<sup>21</sup>

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19 Jang-Tae Keum, Hankook Yookyo Chaejomyong [Rethinking of Korean Confucianism] (Seoul: Junmangsa, 1982), 23.

20 Frederick Mayer, A History of Educational Thought, 2nd ed. (Columbus, OH: Merrill, 1966), 48.

21 Kap-Jin Han, Alki Shwiwoon Bulkyo [Buddhism in plain language] (Seoul: Hanjin Choolpansa, 1982), 72.

Buddhists' world view tends to be more pessimistic in general, for Buddha himself regarded all earthly life as a form of sorrow. They see the universe as an ongoing state of change or flux.<sup>22</sup>

Buddhists believe in the immortality of the human soul, which transmigrates again and again. But finally, they profess, human beings will be in the state of Nirvana, which is interpreted as either the state of extinction of consciousness or the paradise where pain does not exist.<sup>23</sup>

Salvation by work, rather than by grace and faith, dominates Buddhist thought. Whether any human being will be saved in paradise or kept in hell depends upon what he has done during his earthly life. Liberation from worldly desire, the cause of all human suffering, is the main concern of Buddhism.

Buddhists do not tend to organize a tight community of adherents because, as in Shamanism, religion is thought to be personal rather than a social affair. Any community model such as the Christian church does not emerge in Buddhism, although Buddhists build magnificent temples in beautiful mountains. However, they are learning from Christianity in their governing structure.

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22 Mayer, 48-55.

23 Maurice O'Walshe, Pathways of Buddhist Thought (New York: Harper & Row, 1972), 184-185.

### Essential Practices

Recitation, prayer, meditation, and an ascetic life have become the features of Buddhism. Monks who live in temples spend most of their time reciting the teachings of Buddha and his disciples. Lay people follow this model to some extent. They pray regularly in the early morning in front of the Buddha image for several consecutive hours. General meditation in Buddhism, particularly in Zen Buddhism, has been practiced as a life-line of the religion. But some argue that the practice of meditation is influenced by Taoism.<sup>24</sup>

To teach that worldly desire is sinfulness naturally demands that adherents live ascetic lives. Monks must be vegetarians and abstain from liquor. Buddha encouraged his followers to have one or, at most, two meals a day. This principle spurs an ascetic life-style, so that fasting and prayer are practiced frequently as part of daily life. Another aspect of the ascetic life of Buddhism appears in the begging experience. Buddhist monks earn rice and money by begging from house to house. Also a part of Korean Buddhism is abstinence, but this practice has tended to be overlooked recently.

### Education

Chun Suk Oh, the noted educator in Korea, once pointed

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24 Allie M. Frazier, Buddhism (Philadelphia: Westminster, 1969), 52.

out the indifference for education in Korean Buddhism. Buddhists, he said, neglect the establishment of regular schools, the construction of educational facilities, and the institution of educational programs in their religious practices.<sup>25</sup> This is ironic, because Buddhism began as a form of education, when Buddha taught his disciples. Throughout the history of Korea, many noted Buddhist scholars and spiritual leaders have emerged through education. However, the learning mostly took place in the form of self-learning or of one teacher to one student. Korean Buddhism must assimilate the educational model of Zen, monasticism, and mysticism.<sup>26</sup> Modern Korean Buddhists struggle with developing an effective educational system though they manage good institutions from nursery to university.

#### Chontokyo

Known as Tonghak (Eastern Learning), Chontokyo (religion of heavenly truth) once ruled over the hearts of Koreans. It has motivated people to participate in mass riots against corrupted, authoritarian rulers, as in the Tonghak riot (1893), the Independence Movement (1919), and in the Minjung movement in recent years. It was founded by

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25 Chun-Suk Oh, Paljun Hankooke Kyoyook Inyom Tamkoo [Study on educational thoughts for developing Korea] (Seoul: Baeyoungsa, 1973), 195-197.

26 Mayer, 50.

Che-U Choe in 1860, the first major religion established by Koreans. Consequently, Chontokyo has a strong flavor of nationalism in its teachings and practices.

#### Basic Beliefs

Chontokyo as a religion seems to be an extremely indigenized Christianity. In spite of the name of Tonghak (Eastern learning), a reaction to Suhak (Western learning, i.e., Catholicism), in their basic beliefs and practices, many similarities could easily be found between Chontokyo and Christianity, such as in the concept of the deity.

The Chontokyo god is called hanulim, or heavenly master, and is similar in meaning to the Hananim of Protestantism and to Chunchoo of Catholicism. The difference lies only in the pronunciation. If there is any different connotation, in Chontokyo, god is identified more in terms of human being. The core teaching of Chontokyo is proclaimed in Innaecheon (人乃天), which translates into human being-is-heaven.<sup>27</sup> In this context, heaven means god.

This does not imply worship of human beings, but rather implies god-in-person. Chontokyos believe in a transcendent god, but the emphasis weighs more on an immanent god in the hearts and minds of people. God, to them, is an extension of a person, while a person is a miniature god. With an extreme conception of the immanence of god, their

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27 Central Headquarter of Chontokyo, Chontokyo Ibmoon [Introduction to Chontokyo] (Seoul: n.p., 1981), 71.

understanding of god includes not only monotheism but also polytheism, pantheism, and panentheism. It may be said that their concept of god is an expansion of Imago Dei in Christianity.

Chontokyos have a high view of human beings, as suggested above, for human beings are identified with god. They teach that any form of discrimination is to be forbidden.<sup>28</sup> Such belief has stimulated the oppressed to fight for human rights, liberation, and independence.

Views on soteriology tend to be "here and now." This does not mean that there is no futuristic salvation. They believe in immortality, as in Christianity, and even in the transmigration of souls, as in Buddhism. However, they strive to bring paradise to this earth after the abolishing of all political, economic, social, and cultural malignancy.<sup>29</sup> In general, Chontokyos overlook personal sin.

They have organized churches, as in Christianity. In polity they harmonize congregation-centered and bishop-centered systems. To a great degree, Chontokyos imitate Christian churches in their organization and rituals.

#### Essential Practices

Chontokyos have worship services on Sunday, as in Christianity, and the emphasis of service is on prayer. In

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28 Ibid., 55.

29 Ibid., 107.

public worship services, a strong influence from Protestant Christianity can be seen when worshippers pray, chant, preach, and offer. However, they are slightly influenced by Shamanism when they place a bowl of clean water upon the wooden pulpit in the sanctuary, and by Buddhism when they pray by counting one-hundred-five beads of a rosary.<sup>30</sup> In religious life-style, Chontokyos are basically the same as Christians, with slight influences from Shamanism, Buddhism, and Confucianism.

#### Education

Followers of Chontokyo, influenced by Christianity, have a strong motivation for education. Tonghak, the original name, signifies this clearly; it can be translated as "Eastern learning" (Wissenschaft in German). To establish utopia here on earth, it is very necessary to awaken the people, especially the oppressed, the poor, and the illiterate. Hence, Chontokyos have established schools, published magazines, and led education movements for children and women, because for the most part they constituted the uneducated class.

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30 Charles Allen Clark, 156-159.

CHAPTER 4  
Insights From Korean Theology

Because Korean theology has appeared as an effort to contextualize Christianity into the Korean culture, it could be defined as a theology which is articulated in terms of the Korean culture. Since the aim is to maximize the effect of communication, it could bring some light for more efficient education. On this view, Kraft advocates,

Theologizing is a matter of dynamic-equivalence transculturation and of witness to Christianity in terms of culture. All theologizing is culture-bound interpretation and communication of God's revelation.<sup>1</sup>

Although Korean theology is in its formative years, having existed only thirty years, it is considered valuable for adapting the traditioning model to the Korean culture.

Theology and Education

Recently, fierce debates relating to the relationship between theology and education have raged in theological circles. Christian educators, as well as theologians, have argued various views about the theoretical and practical role of theology in education, as opposed to the role of education in theology or in theologizing. Yet, the relationship seems to be in a state of confusion, as Little admitted,

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<sup>1</sup> Charles H. Kraft, Christianity in Culture (Maryknoll, NY: Orbis, 1984), 291.

Today, the relationship between theology and education is somewhat more mystifying to representatives of both fields. No easy statement can be made.<sup>2</sup>

Although it is difficult to find any integrated view on the issue, it may be possible and useful to look at how the different perspectives have been categorized. Little summarizes the views into five categories: theology as content to be taught, theology as norm, theology as irrelevant, "doing" theology as educating, and education in dialogue with theology.<sup>3</sup> Thompson argues for five different approaches: theology behind the curriculum, a social science approach, theology and religious education as two complimentary languages, an ecumenical approach to religious education, and theologizing.<sup>4</sup>

Studying different views on the relationship between theology and education leads to the conclusion that the relationship may be categorized into four types:(1) theology as dominant influence,(2) theology as secondary influence, (3) theology and education in dynamic encounter, and (4) education as theological praxis.

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2 Sara Little, "Theology and Religious Education," Foundations for Christian Education in an Era of Change, ed., Marvin J. Taylor (Nashville: Abingdon, 1976), 35.

3 Little, 31-33.

4 Norma H. Thompson, "Current Issues in Religious Education," Religious Education 73, no. 6 (Nov.-Dec. 1978): 613-618.

Theology as Dominant Influence

Traditionally, theology has been considered as the queen of science, able to rule over all other sciences including education. Today, few accept this viewpoint, but some theologians and educators consider theology as the main decisive element in Christian education. Lee said, though he does not agree, that the theology-determines-education type is the dominant position today in Protestant, and especially in Catholic, circles.<sup>5</sup> Randolph Crump Miller expresses this view very strongly:

Christian education is concerned with the relevance of Christian revealed truth. Theology, which is the truth-about-God-in-relation-to-man, is the determining factor in the development of a philosophy of education, of techniques to be used, of goals to be attained, and of the nature of the learners to be taught.<sup>6</sup>

Since Horace Bushnell, the father of modern religious education, published Christian Nurture, which is definitely a theological work for education, theological approaches to education have frequently appeared. Using theology as the norm for education, various models of Christian education have been discussed. Burgess suggests four approaches based on theological differences: the traditional theological

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5 James Michael Lee, The Shape of Religious Instruction (Mishawaka, IN: Religious Education Press, 1971), 226.

6 Randolph Crump Miller, Education for Christian Living, 2nd ed. (Englewood Cliffs, NJ: Prentice-Hall, 1963), 5.

model, the social-cultural model, the contemporary theological model, and the social science model.<sup>7</sup> Elias categorizes five models based on Tracy's theological approach: the orthodox model, the liberal model, the neo-orthodox model, the radical model, and the critical model.<sup>8</sup> Seymour and Miller analyze five models along with different perspectives, namely, the model of religious instruction, of faith community, of spiritual development, of liberation, and finally of interpretation.<sup>9</sup> The advocates of these models share awareness of theological dimensions and positive influence in education.

#### Theology as Secondary Influence

As a reaction to the above, there are some educators who attack advocates of theology in education as theological imperialists. Lee, who has a strong conviction that "religious instruction is fundamentally a mode of social science," blames theology for its ineffectiveness in religious instruction over the centuries.<sup>10</sup>

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7 Harold William Burgess, An Invitation to Religious Education (Birmingham: Religious Education Press, 1975), 14-16.

8 John L. Elias, Studies in Theology and Education (Malabar, FL: Krieger Publ., 1986), 38-46.

9 Jack L. Seymour and Donald E. Miller, Contemporary Approaches to Christian Education (Nashville: Abingdon, 1982), 12-34.

10 James Michael Lee, The Shape of Religious Instruction, 225.

My own position is that although theology does indeed serve as a kind of norm for religious instruction, it is by no means the exclusive or even the primary norm....Rather, it plays a normative role, a role which it shares with other key variables involved in the total process of religious instruction.<sup>11</sup>

Liberal theologians, if viewed from an evangelical perspective, emphasize the immanence of God at the sacrifice of the transcendence, and pronounce that primacy is to be on experience rather than on revelation. For example, Coe, the exponent of "salvation by education," was skeptical of the role of theology in education.<sup>12</sup>

To some educators, there are some reasons to minimize theology with relation to education. In addition to being much too complicated, the language of theology is much too technical to be communicated in the educational context. Moreover, theology is changing ceaselessly. Another problem is the narrow perspective of theologians, which arises from the fact that theology does not cover the whole scope of education.

#### Theology and Education in Dynamic Encounter

In this view, theology and education are not dealt with from the viewpoint of primacy. Rather, both are assumed to be co-partners, working together through the process of

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11 Ibid., 245-246.

12 Kenneth O. Gangel and Warren S. Benson, Christian Education: Its History and Philosophy (Chicago: Moody Press, 1983), 304-305.

dynamic encounter. In Hegel terms, it is the stage of synthesis beyond thesis and antithesis. About this, Groome asserts,

We must come to view theology and Christian religious education as equal partners in the vocation of the Christian community to live the faith it claims to believe and to form people in it. Without a relationship of mutual collaboration both enterprises are greatly impoverished.<sup>13</sup>

In formulating education theory, theology must have some important role in formulating theology, pedagogy should function as one of the major references. It is a valuable note that Christian theology must be formulated from the perspective of God the Educator, since Christian faith is by nature pedagogical.<sup>14</sup>

As to the dynamic encounter type, Moore, using process theology as background theory, sheds new light on the relation of theology and education. Not only does she recognize the dualism between historical tradition and contemporary experience, but she also sees the necessity of moving beyond it. This formula suggests a partnership between theology and education, but further, the two subjects are to be transformed creatively for the future.<sup>15</sup>

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13 Groome, 230.

14 Nels F.S. Ferre, A Theology for Christian Education (Philadelphia: Westminster, 1967), 11.

15 Mary Elizabeth Moore, Education for Continuity and Change, 26.

On this, there will be further discussion.

#### Education as Theological Praxis

Theologians who claim theology not as a noun but as a verb, "theologizing," explore educating as an essential part of theologizing. If praxis could be explored as a dynamic process of practicing and theorizing, such a process must happen between education and theology. Allen J. Moore advocates,

The new mode for Christian education is theological practice. It is an educational process that involves living from and reflecting on the experience of faith. Christian education as theological practice is thinking, talking, and acting "theologically." The beginning and the end of Christian education is in theological reference points.<sup>16</sup>

Some theologians refer to this view as doing theology. In doing theology, theology is not a task for specialists but for the whole church.<sup>17</sup> In this sense, all Christians are theologians, and the church becomes a theologizing community, signifying concurrently a community of education.<sup>18</sup> In this dimension, the process of theologizing is identified as education.

16 Allen J. Moore, "Toward a Theology of Christian Education for the 1980's," (TS, School of Theology at Claremont, CA), n.d., 12.

17 Douglas E. Wingeier, Working Out Your Own Beliefs (Nashville: Abingdon, 1980), 8.

18 Mary Elizabeth Moore, Education for Continuity and Change, 68-70.

Understanding Korean Theologies

The term "Christian religious education" sheds light on the naming of Korean theology as Christian religious theology. In the face of world religious theology (the term developed by Wilfred Cantwell Smith), theology of religion (expounded by John H. Hick) and Christian Jewish theology, it is feasible to use the term Christian religious theology, which could be extended to include Christian Confucian theology, Christian Buddhist theology, and Christian Shamanistic theology. Tongshik Ryu, a prominent Korean theologian, gives the name of Christian religious theology to religious-bound Christian theology.<sup>19</sup> Though using terms and frames of other religions, it is still Christian theology because it is based upon the Lordship of Jesus Christ.

Korean theology began with the purpose of indigenization of Christianity, which was colored with Western culture. Since the Korean soil is deeply related to religions like Shamanism, Buddhism, Confucianism, and others, it was natural for Korean theology to express itself in the frame and languages of indigenous religions. Consequently, there are four trends in Korean theology with reference to the four major religious traditions: Christian

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<sup>19</sup> Tong-Shik Ryu, Hankook Shinhake Kwangmaek [A vein of ore in Korean theology] (Seoul: Chunmangsa, 1982), 278.

Shamanistic theology, Christian Confucian theology, Christian Buddhist theology, and Christian Chontokyo theology.

Now it is necessary to analyze Korean theology in order to find out what should be continued or discontinued through the adaptation of the traditionning model. To do this, the basic doctrines in Christianity will be discussed: the nature of divine being, human being, soteriology, church, and revelation.

#### Christian Shamanistic Theology

Three major sources of Christian Shamanistic theology in Korea are Tongshik Ryu, Paul Yonggi Cho, and Keedong Kim. Although the general outlook of Korean Christians is colored by Shamanism, some ministers spell out their message and perform the rituals specifically in Shamanistic terms.

Paul Yonggi Cho, who serves the Full Gospel Central Church in Seoul, Korea, known as having the largest membership in the world, has been criticized as a practitioner of Shamanism under the name of Jesus Christ. But, fairly speaking, he is an example of a Christian Shamanistic theologian-minister. Another such example is Keedong Kim, minister of a large congregation in Seoul, Korea. He has been dismissed from membership in the Korean Baptist Convention due to Shamanistic doctrines and

practices in his preaching and his ministry.<sup>20</sup>

It is apparent that Shamanism influenced the Christian understanding of divine being, because Christian Shamanism is mainly concerned with the spirit. Cho explores pneumatology extensively, in contrast to Christology, because the Holy Spirit in Christianity is assumed to be a benevolent spirit.<sup>21</sup> Kim has published volumes on demonology because demon is a malignant spirit like Kwisin in Shamanism. Kim's main subject in preaching is about the power to overcome demons at the expense of God's love.<sup>22</sup> Kim is a known exorcist who has expelled over four hundred thousand Kwisin by 1986.<sup>23</sup> But Christian Shamanists' views on the Holy Spirit and evil spirits are marked with Shamanistic flavor.<sup>24</sup> Even Cho regards the Lutheran and Catholic Church as an antichrist religious group because of their position on pneumatology, which is incompatible with

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20 Tong-Shik Ryu, ed., A Study on the Pentecostal Movement in Korea (Seoul: Korea Christian Academy, 1982), 25-51.

21 In his book Simbokume Chinly [The Truth of Full Gospel] (Seoul: Youngsan, 1979), Cho discusses pneumatology in 79 pages while discussing Christology in 58 pages. Also, he published a book, The Holy Spirit in separate volumes containing altogether 252 pages.

22 Ryu, ed., 36-37.

23 Tae-Woong Shin and Choo-No Kang, Hankooke Kwisinkwa Sungsue Kwisin [Demonology in Korea and the Bible] (Seoul: Pulpit, 1986), 193.

24 Harold S. Hong, ed., 16.

his own views.<sup>25</sup>

Kim's intensive and extensive preaching on the key verse, "The reason the Son of God appeared was to destroy the devil's work" (1 John 3:86) portrays Jesus as a powerful exorcist.<sup>26</sup> He repeatedly insists that the primary goal of Jesus' ministry is the expulsion of demons. However, Cho believes that Jesus is the healer, so he extensively explores Jesus as the healer of physical illness. He devotes three times the number of pages to Jesus the healer as opposed to Jesus the regenerator.<sup>27</sup>

In soteriology, physical salvation overtakes spiritual and social salvation. Shamanistic tradition seems to permeate Christian Shamanists' theological outlook. Blessing and healing appear as major aspects of salvation while regeneration, sanctification, humanization, atonement, and others seems to be minor. As the main tenet of Shamanism is the removal of present affliction and disaster, as well as bringing blessing upon the present moment, so the main concern of salvation in Christian Shamanistic theology is related by and large to physical healing and material blessing. To be healed and blessed, Cho emphasizes

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25 Yonggi Cho, Sunggongchokin Salmul Uehayo [For successful life] (Seoul: Youngsan, 1980), 64.

26 Kee-Dong Kim, Makwiroi [Demonology], vol. 3, (Seoul: Sungnak Church, 1986), 251-252.

27 Yonggi Cho, Sunbokum Chinly, vol. 1, 169-174.

receiving the Holy Spirit in the form of Shaman's ecstasy experience. When he expounds the whole gospel in terms of the fivefold gospel, regeneration, being filled with the Holy Spirit, divine healing, blessing, and the second coming of Jesus Christ, he focuses rather upon healing and blessing.<sup>28</sup> On the other hand, Kim emphasizes expelling demons, for healing and blessing. Consequently, he overlooks receiving Jesus Christ as the Lord for salvation.

This view on soteriology attracts people to such a large extent that the churches which employ Christian Shamanistic theology have grown rapidly. However, due to their overlooking social aspects of salvation, these churches cannot identify themselves as the agents of the Kingdom of God. They tend to understand the church not as the people of God but rather as the place for meeting. As a result, they do not take ethics seriously, and refuse social gospel as being unbiblical.<sup>29</sup> In the understanding of revelation, experience, miracle, and mystic prophecy are considered equal to biblical revelation. Publicly, they declare the Bible as the rule of faith, but practically they consider ecstasy-like or any miraculous experience as valuable as the Bible. Cho claimed,

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28 Yonggi Cho, Ojoongbokumkwa Sambakja Chookbok [Five-fold gospel and three-fold salvation] (Seoul: Youngsan, 1983).

29 Ibid., 39.

Special revelation comes to light through miracles and prophecy, Jesus Christ who incarnates, the Bible which is the word of God, and individual experiences of the believers. Among these, the Bible reveals the image of God the most broadly and perfectly.<sup>30</sup>

#### Christian Confucian Theology

Sung-Bum Yun, who called his theology Christian Confucianism, had explored his theology in terms of Confucianism, and became a primary pioneer in Christian Confucian theology.<sup>31</sup> He named this the Korean theology or a yellow theology, but due to his sudden death, his theological journey was ended. The main resource of Christian Confucian theology comes from his writings.

Yun clearly acknowledged that he took the thoughts of Yul-Kok Yi ( 李栗谷 ) as a pre-understanding in the formulation of his theology.<sup>32</sup> Yul-Kok Yi (1536-1584), who was a neo-Confucianist, expounded his thoughts in terms of Sung ( 誠 ), from the composite of the Chinese character which means word-becoming. But Sung is assumed simply as a clue, and the real frame comes from Confucianism.<sup>33</sup>

Yun discussed the deity so extensively that almost half

30 Yonggi Cho, Sunbokume Chinly, vol. 1, 26-27.

31 Sung-Bum Yun, "Christian Confucianism as an Attempt at a Korean Indigenous Theology," Northeast Asia Journal of Theology (March/September 1980): 101.

32 Yun, Hankookjok Shinhak, 13.

33. Kidokyosasang Magazine, 148.

of his book was devoted to a discussion of God, Christ, and the Holy Spirit. However, he did not write in separate chapters on soteriology, which is commonly recognized as the core of Christian theology. Only some fragments on the subject appeared sporadically in the discussion of Christology, anthropology, and ethics. In addition, he did not mention ecclesiology in a systematic method in the book. In contrast, he expressed his deep concern in a sensitive manner on ethics and culture. He also discussed education.

These concerns obviously reflect Confucian influence. In Confucianism, ethics, education, and political affairs are taken seriously. Yun's theology, if summed up, is in parallel with Confucianism in the major concerns.

However, the serious problem of Christian Confucian theology appears to be its lack of communicability. Confucianism could not attract people in Korea due in part to the complexity of Chinese characters and the impression of being outdated. Relative to contextualization, new models of Christian Confucian theology are expected to come out, in correspondence with the comprehensive distinctiveness of Confucianism rather than the partial view such as the thoughts of Yul-Kok Yi.

#### Christian Buddhist Theology

Few publications have appeared on Christian Buddhist theology, even though Sunwahn Byon is quoted as a

representative advocate of the issue.<sup>34</sup> In contrast to theologians in Japan, America, and Southeast Asia who have enthusiastically developed a theology in harmony with Buddhism, Korean theologians have scarcely worked for the formulation of Christian Buddhist theology.<sup>35</sup> Although Cobb said "that Buddhism is the most interesting and important of the other religious traditions in relationship to which we need to understand ourselves," a Christian Buddhist theology has not developed in a systematic form yet, as far as the writer knows.<sup>36</sup>

Nevertheless, Buddhist influence on Christianity emerges from its practice rather than from its doctrines, such as mountain prayer, meditation, and asceticism. Buddhists construct temples on deep mountains and seclude themselves from secular society. In Korean churches, it is popular to construct prayer centers on mountains which have a different function from some retreat centers in the Western world, in which Bible study, fellowship, and group activities are important concerns. The main goal of the center is to have long and enthusiastic prayer, often with

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34 Ryu, Hankook Shinhake Kwangmaek, 341-343.

35 No article in English from Korean theologians is seen in the extensive bibliography of books and articles on Buddhism and Christianity from 1834 to 1976 according to The Northeast Asia Journal of Theology (March/September 1978): 94-110.

36 Ibid., 31.

fasting as a part of the ascetic practice. Various forms of meditation similar to Zen Buddhism rituals attract Christians. These points will be discussed further in later sections.

#### Minjung Theology

From the 1970's, with the experiences of protesting dictatorial power, Minjung theology has attracted intellectuals in Korea, and later in theological circles around the world. In spite of strong criticisms from conservative churches in Korea, it has contributed considerably in reshaping the political structure toward democracy in Korea.<sup>37</sup>

Minjung theology uses other frameworks and background theories as reference points. For example, liberation theology provides a frame and resources, so that Minjung theology, like other liberation theologies, is concerned with the oppressed and also with issues of radical revolution and contextualization.<sup>38</sup> Marxism in some form permeates Minjung theology, though some theologians claim that the concept of Minjung is different from the proletariat in communism. However, Kim claims that Neo-

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37 Young-Jin Min, et al., Hankook Minjung Shinhake Chomyong [A study on the Minjung theology in Korea] (Seoul: Korea Christian Academy, 1983), 95.

38 Cyrus H.S. Moon, A Korean Minjung Theology (Maryknoll, NY: Orbis, 1985), 53.

Marxism clearly exerts influence on Minjung theology.<sup>39</sup>

Moreover, the core of juche ( 主體 ), called Kimilsungism in North Korea, is seen in Minjung theology, as in the hypothesis that people are the subject of history,<sup>40</sup> even though the motivation does not seem the same.<sup>41</sup>

Chontokyo offers a strong milieu for Minjung theology in the form of people's movement and in the doctrine of innaecon (人乃天), namely, that each human being is god. Consequently, Minjung theology may be given the name of Christian Chontokyo theology. Though Minjung theology extends itself to other religions, including Buddhism in its theological references, Chontokyo, as well as Christianity, sets the frame for Minjung theology.<sup>42</sup>

The definition of Minjung is often confused for there is no precise definition.<sup>43</sup> Literally it simply signifies people. In the theology,

the Minjung are those who are oppressed politically, exploited economically, alienated socially, and kept uneducated in cultural and

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39 Young-Jin Min, et al., 99.

40 Chul-Min Song, Kimilsung Jue Taeui [General principles of Kimilsungism] (Pyongyang: Samhaksa, 1982), 104.

41 Commission on Theological Concerns of the Christian Conference of Asia (CTCCA), Minjung Theology (Maryknoll, NY: Orbis, 1981), 185.

42 Ibid., 188.

43 CTCCA, xviii.

intellectual matters.<sup>44</sup>

This definition suggests that human beings are to be seen as social beings rather than as individuals. Therefore, sin is viewed as social evil, and salvation as a social concept.

Minjung social biographies, in the literary form of myth, pansori (drama), fictions, and poems, supply raw material for Minjung theology. Whatever the records are, if they express social experience, they are considered useful references for theologizing.<sup>45</sup>

God is understood as deity for Minjung: Yahweh, as the God of the Hebrews, which originates from habiru, the oppressed or powerless;<sup>46</sup> Jesus as the archetype of Minjung, the suffering servant,<sup>47</sup> and even the personified Minjung; the Holy Spirit, immanent God in human beings and the transformation of Christ.<sup>48</sup> Minjung theology emphasizes the work of the Holy Spirit, the indwelling god and Christ in humanity.<sup>49</sup> This view on deity may be misunderstood as speaking of Minjung as god especially when it proclaims

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44 Moon, 1.

45 Committee of Theological Study, Minjunggwa Hankook Shinhak [Minjung and Korean theology] ed. KNCC (Seoul: KNCC, 1982), 368-389.

46 Ibid., 149-150.

47 CTCCA, 191.

48 Ibid., 165.

49 Ibid., 177.

Jesus, church, the Bible, and religion to be for Minjung and never the other way around.<sup>50</sup>

In soteriology, Minjung theology concentrates on social salvation at the expense of individual, spiritual, and futuristic salvation. By and large, it is concerned with liberation from physical suffering, political oppression, and economic exploitation.<sup>51</sup> In addition, with the removal of socially constructed evil, the revolutionary reconstruction of society is considered as salvation.

Minjung theologians contend that traditional Catholic and Protestant churches have to be innovated into a Minjung church, in which there is no professional clergy, building, or Christian symbols like the cross or baptism. The organization would be more of a free gathering and scattering of anonymous members. Worship and Bible study have to be held, but Minjung is liberated from fixed rituals. This may be called field church, Minjung church, or latent church.<sup>52</sup>

The Bible does not keep the position of sola scriptura in Minjung theology, for the theologians consider stories from other religions and social traditions to be of equal value with the Bible. Such advocates merge two stories, one

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50 Young-Jin Min, 103-104.

51 Moon, 75.

52 Young-Jin Min, 115-117.

from the Minjung Christian tradition and the other from Korean history.<sup>53</sup> Minjung theology tends to interpret the Bible from a socio-political-economic perspective, as does liberation theology.

#### Implications for Christian Education

Korean theology could be described as ethnic theology, situational theology, contextualized theology, cultural theology, communication theology, and mission theology. These different terms suggest that the aim of Korean theology is to maximize Christian education in its broad sense. Korean theology could contribute to this aim in three ways: first, in sorting out correspondences between Christian tradition and other traditions; second, in indicating how to adopt these correspondences for the enrichment of Christianity; finally, in removing the negative elements from other traditions which transmute Christianity.

- In the first section of this chapter, four types of relationship between theology and education were described: theology as dominant influence, theology as secondary influence, theology and education in dynamic encounter, and education as theological praxis. In this section, using the dynamic encounter type, implications for Christian education from Korean theology will be discussed, and some suggestions

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53 KNCC, 271-276.

for Korean theology from the viewpoint of education will be indicated. Further elaboration of the main ideas in this section will be presented in the last chapter.

In Shamanism, there are a number of correspondences with Christianity, such as in spirituality, immortality of the human being, healing, prayer, blessing and cursing, ecstasy, demons, predetermination, celebration, and supreme divine being. In the traditioning model to Korean Christian education, consideration should be given to the following aspects of Shamanism as approaches to Christian education: spirituality, healing, prayer, ecstasy, and celebration. At the same time, there are many negative elements in Shamanism which under the Lordship of Jesus Christ, Christians cannot accept. Some examples are polytheism, momentalism, egocentrism, amorality, and low views on sin, church, responsibility, the Bible, and futuristic salvation. One thing to be added here is that Christianity must be careful not to be Shamanized as have Korean Buddhism, Taoism, and even Confucianism, for Shamanism holds an awful power to fuse other religions.

Confucianism also has correspondences to Christianity: family-centeredness, strong morality, high aspirations for education, strict practice of rituals as in ancestral worship, orientation towards books, strong image of father, love, character-education, and dualism in yin and yang. And yet, certain aspects of Confucianism would be considered

detrimental to Christianity. These include formalism in life-style, low concern for salvation after death, knowledge-oriented education, contemptuous attitudes toward vocation, hierarchicalism, and the discouragement of self-rule and creativity; these are assumed to undermine Christianity. From this analysis, six approaches for Christian education could be proposed: family, liturgy, Bible-study, schooling, morality, and leadership.

Buddhism could be harmonized with Christianity without much difficulty, if statues from Buddhist temples were to be removed, for there are more similarities than differences. But in Korea, Christianity is more exclusive to Buddhism than to other religions such as Confucianism and Chontokyo. Meditation, prayer, asceticism, monastic life-style, nirvana, liberation from human sufferings like sickness and death, low value of the material world, and emphasis on internalization are the essential correspondences to Christianity. One distinct difference with Buddhism is that it has a cyclical view of the universe and history while Christianity has a linear view.<sup>54</sup> From Buddhism, the educational approaches of meditation, asceticism, monasticism, and intuition could be drawn for further discussion.

III Chontokyo, which is an essential part of Minjung

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54 D.W. Bebbington, Patterns in History (Downers Grove, IL: InterVarsity, 1979), 25, 40-41.

tradition as previously mentioned, fundamental common ground with Christianity ranges from the name of God to daily prayer life. In spite of Chontokyo's low view of the Lordship of Jesus Christ, blind idolization of the oppressed people, and syncretism, the Chontokyo tradition (with the help of Minjung theology), becomes an indispensable reference for Christian education. From this tradition, five approaches could be exploited: praxis, faith community, deschooling, conscientization, and people movement.

All the suggested approaches from four religious traditions in Korea could be arranged on the following chart:

#### Twenty Educational Approaches

Religions	Shamanism	Confucianism	Buddhism	Chontokyo
Educational	Spirituality Healing	Family Liturgy	Meditation Asceticism	Praxis Faith Comm- unity
Approaches	Prayer Ecstasy	Bible Study Schooling		Deschooling Conscienti- zation
	Celebration	Morality	Intuition	People Move- ment
		Leadership		

## CHAPTER 5

## Understanding and Adapting the Traditioning Model

In previous chapters, religious traditions and Christians religious theologies are examined as preparation toward adaptation of the traditioning model of Christian religious education, which is extensively and intensively explored in Education for Continuity and Change by Mary Elizabeth Moore. In this chapter, consequently, the model will be analyzed and its adaptability studied. In addition, two problems are raised. First of all, the relation between Christian education and religious education, since the subtitle of the book is A Traditioning Model for Christian Religious Education. Secondly, how the traditioning model is indicated in the life and thoughts of Jesus Christ, who is the paradigm for Christian ministry, including education.

Christian Education and Religious Education

Language symbolizes ideas, but at the same time language makes ideas different. In general, religious education, Christian education, church education, catechism, and Christian religious education correspond with one another. However, since the sound of the symbol differs, the precise meaning of those terms cannot be identical. For an effective discussion of the issue, it is necessary to analyze the meaning of the technical terms. In this section we will only discuss Christian education, religious

education, and Christian religious education.

Christian Education

Traditionally, the education of, by, and for Christianity has been named Christian education which may be defined as "education about Christ which results in character and conduct like him."<sup>1</sup> In orthodox, fundamentalist, conservative, and evangelical circles, it is the favored term for education.

In this context, Christian education is assumed to be different in kind from any other education. Though secular knowledge, such as philosophy, psychology, social science, and natural science may provide some analogies for understanding and knowledge of revelation, secular education is never parallel with Christian education. The Holy Spirit is involved in the process of Christian education, but there is no such supernatural dimension in secular education. In other words, salvation is not given to any other name except Jesus Christ. Christian education, therefore, assumes the absoluteness of Christianity as the path to salvation. It is based on the strong assumption that other religions are merely human attempts to reach God. This is why in the Korean context even liberals favor the term Christian education over religious education. Korean Christians who encourage positive dialogue with other religions do not use

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<sup>1</sup> H.W. Byrne, A Christian Approach to Education (Grand Rapids: Zondervan, 1971).

the term religious education. Missionaries from the Western world who published books and articles using the term religious education have begun to change their terminology to Christian education. Even in Roman Catholic circles, the term religious education is not favored. Those who favor the term Christian education sometimes have a more theological than a psychological view of education. To them curriculum must be biblical and Christ-centered, and indoctrination may be the preferred teaching method.

#### Religious Education

Two different groups of writers use the term religious education. The first group understands religious education to be identical with Christian education. In many books and articles, religious education is used interchangeably with Christian education. Since Christianity has been the dominant religion in the Western world, there has not been any difficulty in communication. Bible colleges have established departments of religion, and conservative seminaries still confer the degree of Master of Religious Education (M.R.E.). However, religious pluralism awakens this group toward substituting the term Christian education for religious education.

The second group prefers to use the term religious education because they have a relativistic view of Christianity or hope to inspire the human religious spirit without a purely confessional intent. With liberalism as a

background theology, George A. Coe (1862-1951) in North America has led the religious movement in its theory and action.<sup>e</sup> As a result, the Religious Education Association was organized and activated by liberal Christians in the early decades of this century.

Liberal theology is based on several assumptions. Liberalists assume that Christianity needs to be in dialogue with modern science in order to probe discontinuities and contradictions between Christianity and culture, revelation and reason. Liberalists sometimes do not recognize the uniqueness of biblical authority. Instead, they emphasize divine immanence, that is, God dwelling in the universe.

Based on these assumptions, natural theology as a form of liberalism has emerged and been reinforced. In natural theology, God is revealed in created things, namely nature, human beings and society, history and world; and known by reason alone. Experience, whether it be individual or collective, is essential in theological thinking. This belief explains why liberalists emphasize the importance of analyzing the social-cultural situation, history, and are discoverers of natural science. They see the Bible as a record of religious experience and theology as a description of the experience. In the dimension of human experience, liberalists sometimes downplay the uniqueness of Christian

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2 John L. Elias, Studies in Theology and Education, 41.

faith. Therefore, it is natural to use the term religious education, as John Dewey does.

John Dewey, in A Common Faith, raises the issue of religiousness rather than any particular religion. In the dimension of experience, religiousness is not limited to Christianity but is common with other religions, and even in poetry and arts.<sup>3</sup> This assumption is preferred by stage-developmental theorists. For example, Fowler speaks in concert with Richard Niebuhr and Paul Tillich in his conviction that faith is a universal human concern.<sup>4</sup> In Fowler's Stages of Faith, faith does not mean Christian faith, but religious faith.

Theorists of education who favor a social science approach, such as James Michael Lee, use the term religious instruction.<sup>5</sup> The term by and large corresponds to Christianity, but Lee encourages religious educators to broaden and deepen their understanding of content by looking at process theology<sup>6</sup> which stands for religious pluralism.

The term religious education has been most often

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3 John Dewey, A Common Faith (New Haven: Yale Univ. Press, 1934), 17.

4 James W. Fowler, Stages of Faith (New York: Harper & Row, 1981), 5.

5 James Michael Lee, The Shape of Religious Instruction.

6 James Michael Lee, The Content of Religious Instruction (Birmingham: Religious Education Press, 1985), 102.

developed and used by educators whose perspective is liberal theology and developmental psychology. Therefore, liberalists want the curriculum to be designed as life-experience-centered in contrast to Bible or Christ-centered. The goal of education is to develop personalities mature in religiousness. Any method of education could be used so long as it serves the attainment of the goal.

#### Christian Religious Education

The term Christian religious education seems to be a blend of Christian education and religious education. To some extent, this is correct, but the term holds its proper concept which is distinct from both Christian education and religious education.<sup>7</sup>

Mary Elizabeth Moore succinctly points out the tension between the group using the term Christian education and the group using the term religious education. Moore contends that the tension is between historical tradition and contemporary experience.

In the early years the experiential side was often conceived of as religious education because proponents were most concerned with the education of persons in the religious spirit and values. The traditional side was often conceived of as Christian education or church education, for proponents were more confessional in their interests and were concerned with educating persons into a particular understanding of the Christian faith.<sup>8</sup>

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7 Groom, 23-26.

8 Mary Elizabeth Moore, Education for Continuity and Change, 28f.

To harmonize the experiential multi-religious side of religious education with the traditional side of Christian education, the term Christian religious education emerges. One could also speak of Buddhist religious education, Muslim religious education, Hindu religious education and others will appear.

Moran employs the term Christian religious education to describe an educational process that has three stages with six moments. He sets forth religious education for the first stage, Christian education for the second, and religiously Christian education for the third.<sup>9</sup>

The term Christian religious education is located at the place of meeting and dialoguing between two poles. It is a place of synthesis between thesis and antithesis, continuity and discontinuity, orthodoxy and liberalism, absolutism and relativism, theological perspective and psychological perspective, and, in total, God and human being.

#### Reflective Understanding of the Traditioning Model

The traditioning model is a product of process thinking for Christian and religious education. Mary Elizabeth Moore, the main advocate, stated that her perspective is

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9 Gabriel Moran, Religious Education Development (Minneapolis: Winston, 1983), 196f.

deeply influenced by process theology.<sup>10</sup> The process philosophy of Alfred North Whitehead and Charles Hartshorne, and the process theology of John Cobb and others seem to be foundational theories for the traditioning model.<sup>11</sup>

Process thinkers claim that reality is a process of becoming, not a static universe of objects; that the process is based on the supremacy of events which combine into one; that these events take place from past and present and incorporate new possibilities into a new event which contribute to the future; and although evil can be maximized as complexity increases, the hope is that process "continuously brings about novelty in a creative advance that maximizes good."<sup>12</sup> The whole frame of the traditioning model appears in line with this kind of process thinking, so that the core of the model is assumed to be the interrelatedness of past, present, and future, and of the whole space and all the events.<sup>13</sup> The underlined outlook of the model is verb-oriented such as interrelate or integrate. It is an attempt to interrelate past, present, and future;

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10 Donald M. Joy, ed., Moral Development Foundations (Nashville: Abingdon, 1983), 164.

11 Mary Elizabeth Moore, Education for Continuity and Change, 102-108.

12 Sinclair B. Ferguson and David F. Wright, New Dictionary of Theology (Downers Grove, IL: InterVarsity, 1988), 534.

13 Mary Elizabeth Moore, Education for Continuity and Change, 135.

continuity and change; historical tradition, contemporary experience and future hope; theology and psychology; interpretation and transformation; transmission and reflection; life-experience-to-Bible and Bible-to-life-experience in an educational model; thought, feeling, and action; persons and subject matters, and myriad events.

As an educational mode, it is a pattern of action for involving persons in the living Christian tradition.<sup>14</sup> The identity of the model is not on integrating the historical tradition of the past and contemporary experience in a socialization model. Rather, it is on transforming the past and present for future hope.<sup>15</sup> The traditioning model seems to contribute distinctively to both general education and Christian education in its future-directedness based on the interrelatedness of past, present, and future.

The educational goals of the traditioning model are "knowledge with understanding and the transformation of persons' actions, beliefs, and values." In other words, opening "the possibility of transforming the individuals, the faith community, and the world."<sup>16</sup> The content is "the past, present, and hoped for experience of the Christian

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14 Ibid., 20.

15 Ibid., 17.

16 Ibid., 132, 134.

community."<sup>17</sup>

Curriculum means road map for educational journey, or planned course, which relates persons at the intersection, helps persons interact, and promotes knowledge with understanding and transformation.<sup>18</sup>

The traditioning model takes two methods which are transmission and reflection, and these correspond to the two functions of education which are hermeneutics and transformation.<sup>19</sup> Rather, the teacher's role includes facilitator, transmitter, reflector, guide, interactor, participant, and initiator to open for the future.<sup>20</sup>

The context of education in the traditioning model is the Christian faith community, namely all areas of life such as "families, fellowship groups, study classes, action groups, worship services."<sup>21</sup> And the starting point of Christian religious education is the intersection "where person meets persons, where person faces future, where person probes past, where person confronts contemporary issues."<sup>22</sup> Viewed from a pedagogic analysis, the

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17 Ibid., 127.

18 Ibid., 187-188.

19 Ibid., 127-131.

20 Ibid., 160, 166, 179.

21 Ibid., 158, 164.

22 Ibid., 110-111.

traditioning model seems to be a well-articulated, systematic, and practical theory. The model is elaborated with references not only to theology but also psychology, sociology, and philosophy.

From a theological perspective, God is understood as ceaseless mover, actor, creator, changer, and initiator. God "acted in the past, is acting now, and will act in the future."<sup>23</sup> God is not only present in the world but a "part of the reality to be experienced." Even "God is influenced by persons and what they do and say."<sup>24</sup> And God's goal is "pulling the world toward the Kingdom." In the model, the concept of God includes some novelty which is absent in traditional theology which advocates absolute sovereignty. It is not clear if the model is based upon the Trinity of God, for Jesus and the Holy Spirit are barely mentioned.

It is hard to find a clear-cut idea on soteriology in the traditioning model. However, there are some indications on the issue of salvation such as relatedness to God, being a part of a faith community, relating to the Christian tradition, and communion with God. Traditional soteriological ideas such as regeneration, redemption, justification, and sanctification are not used convincingly.

One of the disadvantages of the traditioning model to

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23 Mary Elizabeth Moore, Education for Continuity and Change, 59.

24 Ibid., 115.

those who have committed themselves to Jesus Christ who declares Himself to come to call sinners to repentance (Lk 5:32) is the overlooking of the sinfulness of human beings. The human being is understood by and large in terms of behavior and relation, as both stable and unchanging, related to God, to other persons, and to the world, and both acting and acted upon all the way through.<sup>25</sup>

The traditioning model considers the church as the most important context in which education takes place. Church is understood as the faith community, the traditioning community, an agent of change, the theologizing community, the community of the covenant, and the people of God "who are engaged in sharing, serving, proclaiming, and worshipping."<sup>26</sup> Church is the Christian community which "lives in its tradition, passing on its past, living in its present, and moving toward its future."<sup>27</sup> It is the faith community in process. However, the church seems to be explored more in the relation of the faith community to the Kingdom of God in order that education in the faith community be directed toward the Kingdom of God, the future hope.

In the traditioning model, the Bible is assumed to be

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25 Ibid., 92-93.

26 Ibid., 61.

27 Ibid., 17.

part of tradition, for it is mentioned as a vehicle of God's gifts, namely Tradition.<sup>28</sup> Consequently, the Bible is understood as a record of human experience, and it is "interrelated with church traditions deeply."<sup>29</sup> In the model, the Bible is not taken as the rule of faith, although God's word is contained in the Bible. The Bible is not considered as the only inspired record but a parallel with a historical tradition and human experience.

In order to enhance its practicability in various contexts, the traditioning model is developed from different perspectives such as philosophy, pedagogy, psychology, sociology, and cultural anthropology. For example, with relation to educational philosophy, the model seems to synthesize perennialism, progressivism, essentialism, and reconstructionism,<sup>30</sup> but the emphasis is upon future hope. Richard Niebuhr's view of Christ as the transformer of sinful culture is useful for enriching the traditioning model.<sup>31</sup> In relation to much liberation theology, education is not based much upon the world view of continuity and change. Rather, it seems to be based on revolutionary

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28 Ibid., 24.

29 Ibid., 72.

30 George Kneller, Introduction to the Philosophy of Education (New York: Wiley, 1971), 41-66.

31 H. Richard Niebuhr, Christ and Culture (New York: Harper & Row, 1951), 190-229.

ideology. In terms of process thinking, novelty and endurance are both considered. Since some liberation theologians believe that radical denunciation of the existing order can clear the road for revolutionary annunciation of a new order, as in the development of communism, it is not optimistic to interrelate continuity and change.<sup>32</sup> To a large extent, the traditioning model is in parallel with Hegel's dialectical philosophy on the development of history. Hegel assumed "that the History of the World, with all the changing scenes which its annals present, is this process of development and the realization of Spirit."<sup>33</sup> The history, according to Hegel, is a continual movement of Geist with the formula of thesis, antithesis, and synthesis toward the future. With this triadic dialectic, the traditioning model could be explored in terms of pneumatology.

Nevertheless, the advantage of the traditioning model appears not only in its interrelatedness of the past, present, and future, but its emphasis on the future. One thing to be reconsidered, however, is the name traditioning. Even though the progressive ending ing is added, the connotation of tradition is emphasis on the past though the

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32 Gustavo Gutierrez, A Theology of Liberation, trans. Caridad Inda and John Eagleson (New York: Orbis, 1973), 233.

33 G.W.F. Hegel, The Philosophy of History, 457.

root of the word transition is progressive or active. Since the word progressive is difficult to translate correctly in the Korean language, the term traditioning could easily be misunderstood.

Traditioning Model in the Life and Thoughts of  
Jesus Christ

Since Christology is foundational for theology and ministry, and the traditioning model is a result of theologizing in a faith community, the traditioning model must be explored in relationship to the life and thought of Jesus Christ. We are merely making an initial attempt, based on the Gospels: the traditioning model does not use many biblical references. Although our attempt may be inadequate, we feel that it is necessary to adapt the traditioning model in the context of the community of God who confess their faith in the form of orthodox or Reformation theology.

- The Sermon on the Mount (Mt 5-7) is interpreted frequently as the ethics for the Kingdom of God both in the here and now and in ages to come. In this Sermon, Jesus Christ relates his new ideas to the teachings in the Old Testament, such as murder, adultery, divorce, oaths, and retaliation. He clearly declares he did not come to abolish the Law and the Prophets but to fulfill them (Mt 5:17). In Mt 5:17-20, the past (the Law and the Prophets), present (the Incarnation), and the future (the Kingdom of Heaven)

are interrelated, and the whole thought is future-directed. He interprets the tradition with reference to the present context and transforms it with his new ideas (novelty) for the Kingdom of God.

There are other references from Jesus Christ that interrelate between continuity and change.

Therefore, every teacher of the law who has been instructed about the Kingdom of heaven is like the owner of a house who brings out of his storeroom new treasures as well as old. (Mt 13:52)

In the disputes about the sabbath day, Jesus' attitude is interpreted as the formula of continuity and change. On the one hand, he preserves the Old Testament teaching but on the other hand, he transforms it into the new context, and it is done to bring the Kingdom of God (Mt 12:1-14). The traditioning model can consistently be seen in the relation of the Ten Commandments and the New Commandments of love (Jn 13:34-35; Mk 12:28-31). The essence is transmitted but transformed with new elements for becoming the foundation of the Kingdom of God.

Jesus' typological teaching contains many ideas from the traditioning model. Typology is a method in biblical hermeneutics that tries to find a correspondence between a person, event, or thing in the Old Testament and a person, event, or thing in the New Testament. Jesus Christ employs the typology as a correspondence between the serpent which Moses lifted up in the wilderness and Christ's death upon a

cross (Jn 3:14).<sup>34</sup> The antitype in the New Testament emerges with new elements to the type in the Old Testament. Gerhard von Rad concedes that the element of enhancement in the antitype is important.<sup>35</sup> Jesus Christ transforms the historical tradition into contemporary experience for establishing the future Kingdom in his typological method of hermeneutics.

There is also a possibility of finding the traditioning model in Jesus' Incarnation. The two poles of God and person meet in him when "the Word became flesh and made his dwelling among us" (Jn 1:14a). From the human being's viewpoint, Jesus Christ becomes continuity in himself because Jesus remains as a person, but changes because of his divinity. From God's viewpoint, it is also true in a reverse way. At any rate, Jesus Christ in his Incarnation appears as both a transmitter and also a transformer of God and person.

William Barclay insists that the Kingdom of God in the teaching of Jesus Christ is related to the past, present, and future. It is related to the past when Jesus says Abraham, Isaac, and Jacob are in the Kingdom of God (Mt 8:11; Lk 13:28). It is related to the present when Jesus

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34 A. Berkeley Mickelsen, Interpreting the Bible (Grand Rapids: Eerdmans, 1976), 237.

35 Gerhard von Rad, Old Testament Theology, vols. 1-2, trans. D.M.G. Stalker (New York: Harper & Row, 1965), 2:329.

teaches that the Kingdom of God is among you, or within you (Lk 17:21). And it is related to the future when Jesus instructs Christians to pray, "Thy Kingdom come," in the Lord's prayer (Mt 6:10).<sup>36</sup>

Through the above observations, one finds that in the key teachings or actions of Jesus Christ, traditioning is active. Paul Tillich affirms this point when he says, "the coming of the Christ is not the foundation of a new religion but the transformation of the old state of things."<sup>37</sup>

Also, Oscar Cullmann claims to study Christology in relation to his pre-existence, present work, and future work. He quotes three times that "Jesus Christ is the same yesterday and today and forever (Heb 13:8)." <sup>38</sup>

#### Adaptation of the Traditioning Model

Mary Elizabeth Moore, the advocate of the traditioning model, acknowledges the possibility of adaptation of the model in various faith communities.

Using the term Christian religious education communicates that the search for a new model is one that is taking place within the Christian faith community and at the same time, one that is shared in many ways by religious educators in other faith communities.<sup>39</sup>

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36 William Barclay, The King and the Kingdom (Grand Rapids: Baker, 1980), 123.

37 Tillich, Systematic Theology, 3:243.

38 Oscar Cullmann, The Christology of the New Testament, rev. ed., trans. Shirley C. Guthrie and Charles A.M. Hall (Philadelphia: Westminster, 1963), 9, 102, 104.

39 Mary Elizabeth Moore, Education for Continuity

Consequently, this model could be adapted to enhance Christian education in the Korean context where other religious traditions exert power both in destructive and constructive ways, as elaborated in previous chapters. As the traditioning model provides its stronghold in its interrelatedness and future-directedness, it could be a workable frame for promoting Christian education in Korean churches. To be practical, even this model, because it was produced as a part of the historical tradition and contemporary experience in America, should be transmitted and reflected for the Korean situation. It is to be both continued and changed.

What could be continued in the Korean context are the basic structures of the traditioning model: the goal, the method of transmission and reflection, the theological nature of faith community, the starting point of Christian education, and the components of the curriculum, namely persons, subject matter, design, and resources. The future hope, which means the Kingdom of God, is to be continued, for it is the gift from God that does not exist in other religious traditions.

At the same time, there are several aspects which need to be changed. The content of historical tradition is difficult in Korea because traditions of other religions exist together with the Christian tradition. Even in the

faith community, unconscious traditions from other religions transmute the Christian tradition, so that syncretism appears. The tension is not only between continuity and change but also between religious traditions and Christian traditions. Consequently, the traditioning model could be used also to integrate Christianity and other religions for the Kingdom of God to come. To be adapted to the Korean context, the traditioning model needs to be transformed from a time-oriented frame to a space-oriented tool. Actually, the model is a time-space-matter oriented structure, namely an events-related formula.

As the historical traditions and contemporary experience are to be changed, other changes have to concur. In curriculum, subject matter and resources are to be altered for interrelating Christianity with Korean culture which consists mainly of multi-religious traditions.

The difference in theological outlook becomes a ground to adapt the traditioning model, which is a product of process theology and philosophy. Like process theology the traditioning model has to be partly rejected and partly accepted in Korean churches. For example, process theology's understanding of God as God in process would probably be refused by most Christians in the Korean context. Therefore, the traditioning model is to be adapted for the Korean context, and at the same time Korean

traditions, including other religions, have to be adapted by  
the model, to open the possibility for future hope.

## CHAPTER 6

## Conclusion: A Proposal

It is the hypothesis of this professional project that the traditioning model of Christian religious education, if adapted, could be a frame to maximize the effectiveness of Christian education in Korean churches which are struggling with multi-religious traditions. To prove this hypothesis with evidence, we have analyzed the problems of Korean churches and their education, traditions of the four religious traditions in the Korean context, Christian religious theologies in Korea, and the traditioning model of Christian religious education. With the synthesized results, it is clear that the traditioning model can be very useful for solving the problems of Korean churches particularly in their education and mission.

To enhance education and mission without undermining the essence of Christianity, Korean churches could accept parts of other religious traditions and be transformed creatively for future hope. Hence, the dangers of syncretism, relativism, and the conflux of Christian tradition (including the Bible) with other religious traditions could be avoided by using the traditioning model under the Lordship of Jesus Christ.

Furthermore, the traditioning model accelerates Christian mission and maximizes the effect of education, as

the model lays a foundation for the indigenization of Christianity. In missiology, it seems to be a general consensus that transformation of Christianity into a cultural form spurs an increase in the number of converts and a Christianizing of the whole culture.

In Korea, indigenized theologies, which we have named Christian religious theologies, have been explored with reference to other religious traditions, and classified as: Christian Shamanistic theology, Christian Confucian theology, Christian Buddhist theology and Minjung theology. These theologies seem to prove that the traditioning model, in its interrelating ideals for the futuristic Kingdom of God, is a useful frame in Korean contexts. With the model, the substance of Christianity is to be continued while the form of it is to be changed through absorbing other religious traditions, so that Christianity becomes enriched and transformed with novelty.

In the light of the principle of continuity and change, Christian education as an essential part of Christian ministry has to be substantially reformulated. At the end of Chapter 4, twenty possible approaches were suggested from the four major Korean religious traditions. Although these approaches are not new to Christian education, and Christian education could offer a number of additional approaches, the twenty approaches could, nevertheless, reinforce the correspondent approaches to Christian education. For

example, if Shamanism were modified by the traditioning model, the spirituality approach could accelerate education for spirituality in Christianity.

The following proposals are drawn to transform Christian education creatively in the Korean context of multi-religious traditions, using the traditioning model of Christian religious education. With the principle of continuity and change, recognized as a principle of God and the whole universe, Christian education in Korea would be both continuous and changed in the process of intentional interaction. This continuity and change would happen concurrently in other religions, but in this paper the focus is solely upon Christianity.

In each proposal, basic concepts, curriculum, methods, role of the teacher, and contextual educational practices will be suggested in a rough form. Here the approach is taken to be the same as the model which is defined as a pattern for our action, and "a new perspective that describes and guides educational ministry."<sup>1</sup> The specific approaches listed below sometimes overlap, but they offer specific, concrete guidance for educational ministry.

#### Spirituality Approach

Spirituality, which is defined as communion with God or divine power, is the essence of any religion, distinctively

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<sup>1</sup> Mary Elizabeth Moore, Education and Continuity and Change, 19.

so in Christianity and Shamanism. Christianity, to some extent, has been reduced in its spirituality through the process of Westernization. Recently, Pentecostal, charismatic, and various monastic movements have tended to revive spirituality, and theologians now appear to have a deep concern for pneumatology. As a result, a foundation for the spirituality approach is assumed to be solid.

Consequently, with the process of dynamic continuity and change, the spirituality approach in Christian education is to be formulated as a functional tool to absorb Shamanistic tradition and to transform itself. In the spirituality approach, curriculum and methods are designed with reference to the means of spirituality, such as prayer, meditation, Bible study, baptism, eucharist, fellowship, - witness, ecstasy, and glossolalia. In theology, these are taken as means of grace. In designing witness as an educational event, for example, the experience of working with the Holy Spirit has to be intensified.

#### Healing Approach

Healing is an important task in any religion whether the sickness is physical or mental. It is more prominent in Shamanism and Christianity, but there are few persons who consider healing an educational event. In most of the healing cases in the four gospels, Jesus healed the patients with counseling, and in the case of Peter's mother (Mt 8:14, 15), the patient had been healed not only physically but

also spiritually. Hence, the healing process should be designed as an educational event. With the frame of the traditioning approach, Christianity may accept and modify the ritual for healing from Shamanism and may offer healing services, prayer meetings for healing, and revival meetings with an emphasis on healing.<sup>2</sup> In addition, Shamanism stimulates Christianity to rediscover the aspect of healing ministry from preaching, baptism, eucharist, worship service, and Bible study. Healing ministry is to be included in any curriculum in education as an essential part. In this approach, the teacher is to be a healer and counselor who guides the patients to be healed in the whole person.

#### Prayer Approach

Theologically, prayer is one important means of grace and an essential part of Christian practice. With the influence from Shamanism, Buddhism, and Chontokyo, prayer becomes reinforced in Korean churches. Hence, prayer schools appear as an educational institution and the curriculum consists of Bible study on prayer, reading prayer books, witnessing in response to prayer, and prayer exercises. Although prayer should not be used as a chance for teaching, it is natural to learn faith through the

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2 C. Peter Wagner, How to Have a Healing Ministry Without Making Your Church Sick (Ventura, CA: Regal Books, 1988), 207-236.

experiences of both personal and corporate prayer. As Jesus taught his disciples to pray (Lk 11:1-13), Korean churches should teach why we pray, what to pray, and how to pray. As a result, the enthusiastic habit of prayer in other religious traditions becomes transformed into a powerful means of grace for those who attempt to find vision and hope for the future. In the prayer approach, the teacher finds himself or herself a priest-leader.

#### Ecstasy Approach

Ecstasy, which means "a sense of being taken out of oneself, caught up, like Paul, into the third heaven, and united with some higher power,"<sup>3</sup> is popularly practiced in Shamanism but Christian mysticism and Pentecostalism also favor the experience. If an ecstasy experience enhances spirituality with the operation of the Holy Spirit, it has to be taken as "a chief ingredient" in education.<sup>4</sup> With help from psychology of religion, ecstasy could be designed as an educational event for knowing and experiencing God. In the ecstasy approach, as in Shamanism, agitating music, dance and eager physical responses such as clapping are to be used, for everything God created is good (1 Tim 4:4). The conversion experience, especially in cases of sudden

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3 Gordon S. Wakefield, "Ecstasy," The Westminster Dictionary of Christian Theology, eds. Alan Richardson and John Bowden (Philadelphia: Westminster, 1983), 172.

4 George B. Leonard, Education and Ecstasy (New York: Delta, 1968), 230.

conversion, including the ecstasy experience, "hastens, steps up, intensifies normal growth."<sup>5</sup>

#### Celebration Approach

Celebration is an educational event with rejoicing. In Shamanism, Kut is a responsive celebration which is performed with agitating music and dancing. Both in the Old and New Testament times and the Christian era, various celebrations have been developed and observed. In a sense, the whole year becomes a series of celebrations in Christianity, from Advent to the long Trinity season. The life cycle also consists of a number of celebrations like weddings, birthdays, and anniversaries. It is significant to design celebrations to be educational events and to design all the educational events to be performed with a spirit of celebration, with the hope of continual celebration in the future Kingdom. All the activities on Easter, Thanksgiving, and Christmas, for example, are to be designed and practiced for deepening religious meaning. In the celebration approach, teachers work as designers and/or directors.

#### Family Approach

The foundation of the family approach is found both in Confucianism and Christianity. In Confucianism, great value is placed on the family system, and in Christianity family

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<sup>5</sup> Wayne E. Dates, The Psychology of Religion (Waco, TX: Word, 1973), 96.

is God's first institution in time. Based upon this correspondence, it is possible to use the traditioning approach for integrating two religious traditions and transforming the family into God's people, namely the church. Through the process of interaction with Christian tradition the family-selfishness in Confucianism, which does not mean to see family as a serving institution but rather as a social institution to be served, would be transformed into the faith community which is ruled by Jesus Christ.<sup>6</sup> Family worship service, home Bible study, family night, memorial service in place of ancestral worship, celebration of the first and sixtieth birthday, and family hymn singing are to be recommended as educational events. In this family approach, parents have to take the role of a teacher and at the same time, ministers and teachers in the church need to be parent images for young people.

#### Liturgy Approach

Liturgy appears as an essential part of any religion. It is John H. Westerhoff III's conviction that "The church's liturgy is the principal setting for sustaining and transmitting the faith from generation to generation."<sup>7</sup>

In a number of aspects, the ancestral worship of

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6 J. Donald Butler, Religious Education (New York: Harper & Row, 1962), 101.

7 John H. Westerhoff III and William H. Willimon, Liturgy and Learning Through the Life Cycle (New York: Seabury, 1980), 1.

Confucianism corresponds to the rituals of offerings in the Old Testament times. Hence, the liturgy approach of Christian education comes as an effective frame for transforming Confucian rituals into enriched Christianity under the Lordship of Jesus Christ.

Although worship should be understood as an ends, liturgy in its nature is an educational event in Christianity. Further, education for liturgy makes worship more glorious to God. Also, the Eucharist and baptism maximize the liturgical experiences.

Through liturgies, human beings encounter the divine being, and through the process of action and interaction, they find their identity. Through the experience of encountering God through liturgies, spiritual growth can take place, especially if spiritual growth means the strengthening of the relationship with God. The role of the teacher in this approach is priest-like.

#### Bible Study Approach

Text-book-oriented education in Confucianism and Buddhism corresponds to the Bible-oriented education in Christianity, but the motivations are different. In Confucianism, the study is a practical tool for becoming officials; in Christianity, the motivation is for spiritual growth as a citizen in the Kingdom.

The approach of hermeneutics in Christian education is reinforced by the Confucian ideals in education and is an

important cause for the growth of churches in Korea. There are even many commonalities in the contents of the two written traditions. Consequently, using the traditioning approach, the Bible study approach becomes a functional tool for transforming Christianity and other religious traditions into the new form under the Lordship of Jesus Christ. Through the dynamic process of continuity and change, Christian education is not only maximized in its effect but is able to digest other religious traditions as part of its own. From the Confucian tradition, memorization of key verses, repetition of reading, and verse-by-verse exposition are to be taken. However, application in life situations and spiritual growth have to be emphasized, for Confucianism tends to interpret any textbooks as ethical codes. School or class is the major context for this approach, and the teacher works by and large as transmitter, instructor, and interpreter.

#### Schooling Approach

With influence from Confucianism, school is assumed as somewhat of a holy place in the Korean context, and this is why Christian mission through education in public school and Sunday school has succeeded. School is such a good contact point between Confucianism and Christianity that educational ministry through public school, private school, parochial school, Sunday school, vacation Bible school, and nursery school could bring maximized results for the whole nation to

be the manifestation of the Kingdom of God.

From this insight, three proposals are drawn for promoting Christian education. First, Christian tradition is to be included in the curriculum in any kind of school even as a part of cultural or extra-curricular activities. Secondly, churches are to assist in establishing schools at various levels. Lastly, the whole church, including Sunday school, is to function like a school. The intense and constant enthusiasm for schooling among Koreans vindicates the schooling approach. In this approach, the pastor as teacher is an ideal leadership model.

As church is called Kyohoe ( 教會 ) in Korean, which literally means "teaching assembly," Korean people expect the church to function as a school. Consequently, in the Korean context, church has to be not only a faith community, but also a community of education. In addition, the church educates both Christians and non-Christians with teaching the liberal arts in addition to the Bible and Christian tradition.

#### Morality Approach

Morality is a common ground between Christianity and Confucianism, and the two religions seem to have stronger commitments to morality than any other religions besides Judaism. A serious contemporary problem is that the commitment to morality has been reduced as the global society has been industrialized, individualized, and

secularized. In the Korean context, to Christianize the whole nation, Christian educators must develop a morality approach in the light of the traditioning model, and the approach is to be designed as an interrelationship between the strictness of Confucian behavioral morality and Christian internalized morality. Confucian ethics, as well as Christian ethics, have to be included in the curriculum for the morality approach, and teachers are to be examples in their moral life.

The subject of Christian ethics has to be included and strengthened in the curriculum of church education, especially in theological education. Formulation of Christian life-style is to be taken into consideration through the whole Christian ministry. Through the process of education and ministry, moral issues have to be seriously raised so that morality is to be not only internalized as Christianity introduces, but also externalized as Confucianism brings. As a common base of morality, agape in Christianity and filial piety (Yen, 仁) in Confucianism have to be included in curriculum.

#### Leadership Approach

Leadership development concerns both Confucianism and Christianity more than any other religious tradition. However, in Korean Confucian tradition, the deep motivation for leadership training tends to satisfy egocentric desires to enjoy the fame and privilege which are given to officials

while in Christianity it is for the purpose of serving God. Using the traditioning approach, the Confucian ideals of leadership education could be interrelated with Christian tradition so that a new direction for leadership education could be drawn.

The institution of ordained elders, who represent the laity of the church, is a good example of transformed leadership with continuity and change from both Christian and Confucian traditions, since elders are to rule and serve the people of God simultaneously. Hence, a model for theological education has to be designed with reference to Confucian images of leaders, which are described as noble persons (君子) and learned persons (紳士). Intelligence, purity, moral severity, and chastity are the important traits of leadership.

The curriculum for leadership development includes Bible study on leadership, and leaders' conferences or workshops. Since leadership is formulated in a group situation, group dynamics activities which have been well developed in the Christian tradition are to be included. The teacher's main role for this approach is director and model.

#### Meditation Approach

Meditation is an essential tradition in Zen Buddhism and Hinduism, in the form of Yoga in the latter, and is defined as "a deep reflection on the mysteries or truth of

faith."<sup>8</sup> In Christianity, meditation has not developed well, even in monasticism; but in the Bible, it is easy to find the practice of meditation. Meditation also was a natural part of the life of Jesus Christ. Consequently, with the traditioning approach, and through the process of dynamic continuity and change, the meditation approach will be designed to contribute to the creative transformation of Christianity in reinforcing spirituality in all dimensions of human life.<sup>9</sup> As in the traditions of Buddhism and Christianity, regular meditation in early morning or late evening, and prayer in a secret room, desert, or cave are highly recommended. However, having silence is to be extended in every life situation, including meditation in congregations.

Already, the practice of quiet time appears popular in Korean churches as a part of spiritual life. Under the lordship of Jesus Christ, who is the suffering Savior, spiritual hedonism, which means emotional enjoyment without social responsibility as in Shamanism and Zen Buddhism, is to be avoided. Bible study, prayer, and the process of meditation are to be included in the curriculum, and any quiet environment is appropriate for the activity. Teachers

<sup>8</sup> Mary Elizabeth Moore, "Meeting in the Silence: Meditation as the Center of Congregational Life," Congregations: Their Power to Form and Transform, ed. C. Ellis Nelson (Atlanta: John Knox, 1988), 144.

<sup>9</sup> Ibid., 157-161.

work as guides who provide necessary information and stimulate learners to practice effective meditation.

#### Asceticism Approach

Both Buddhism and Christianity provide a foundation for asceticism. In Buddhism, it is an essential part of religious life, while in Christianity it has been practiced and encouraged but with reservation. To enhance spirituality, ascetic practices are necessary to develop as an educational event with reference to other religious traditions like Buddhism. The practice of renouncing certain foods and drinks like meat, fish, and liquors, abstaining from sleep and food and even practicing celibacy are to be included in the asceticism approach. As part of education for spirituality, the faith community will be better if it practices fasting, prayer vigils, and retreats. Through this approach, Christianity is enriched in its spiritual life. Spiritual life in the Korean church has been flavored to a great extent. Teachers play the role of participant and guide.

#### Monastery Approach

The foundation of the monastery approach for Christian education is from the Buddhist and Christian traditions.<sup>10</sup> Buddhist monks are trained in a temple isolated from the community with a learning experience that is similar to that

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<sup>10</sup> Iris V. Cully, Education for Spiritual Growth (San Francisco: Harper & Row, 1984), 19.

of monks in monasteries in the Middle Ages and in many Christian monasteries today. With its strictness and painfulness, monastic education is frequently not considered to be an effective process for contemporary Christians, but if reformulated, a monastery context could provide a unique opportunity to learn the Christian faith. The retreat movement seems to be a renewed form of monastery education. The monastery approach would maximize the effect of theological education in training Korean ministers with the strict, painful, and spiritual experience of communal life. Teachers work as monks in this approach, who are portrayed in traditions of the Essenes and Nazarites in Judeo-Christianity and Buddhism.

#### Intuition Approach

"Intuition is the direct, non-sensory, immediate, intellectual apprehension of a reality without any intermediary."<sup>11</sup> In Mahayana Buddhism, it is believed that religious truths come through a sudden flash of insight, which is called intuition, rather than through a rational thought-process or study of scriptures.<sup>12</sup> Meditation teachers in Zen Buddhism encourage their students to adopt an intuitive approach rather than logical thinking for

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11 James Michael Lee, The Content of Religious Instruction, 156.

12 Lewis M. Hopfe, "Buddhism," Religions of the World (London: Collier/Macmillan, 1976), 100-102.

knowing truths.<sup>13</sup> In epistemology intuition is often seen as a source of knowledge, and in Christianity, with the help of the Holy Spirit, intuition is popular with groups such as the Quakers (e.g. the main light). With this foundation, the intuition approach of Christian education has to be developed and practiced in order to know the will of God. One of the methods for intuition approach which is suggested in Korean Buddhism is "the simultaneous practice of the stoppage of judgment."<sup>14</sup> With the intuition approach, Westernized Christianity could become enriched in its spirituality. This intuition approach is in general a matter for the individual person. However, the teacher takes the role of resource person.

#### Praxis Approach

Praxis is an idea from Marxism, and means "the dialectically interactive interpenetration of theory with practice."<sup>15</sup> The idea is taken by educators who espouse liberation theology and Minjung theology, which are influenced by Marxism and Chontokyo tradition. They claim

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13 Patricia Carrington, Freedom in Meditation (Garden City, NY: Anchor, 1978), 226-227.

14 Young Bong Oh and Sun Young Park, "Buddhist Education and Religious Pluralism," Religious Pluralism and Religious Education, ed. Norma H. Thompson (Birmingham: Religious Education Press, 1988), 263.

15 James Michael Lee, The Content of Religious Instruction, 730.

that praxis is the major way to know and change society.<sup>16</sup> A number of theologians and educators have critiqued this model, and a number have built upon it. In the Korean context, the praxis approach, in the light of the traditioning approach, could be used as a frame for accommodating communism into Christianity even though the praxis model is not limited to communist ideology. To be transformed into Christianity, some elements of the Minjung tradition and communism are to be both continued and changed. The praxis approach reflects on experience in light of the Bible, theology, and tradition. In the interpretation and reinterpretation, the process is to be dialectical reflection, including the Bible, theology, tradition and history, contemporary experience, and the life situation.

#### Faith Community Approach

Understood also as the model of enculturation or socialization, the faith community's goal is "to build the congregation into a community where persons can encounter the faith and learn its life-style."<sup>17</sup> With the support of the Minjung tradition, the faith community model would contribute to an education of induction, as Paul Tillich

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16 Daniel S. Schipani, Religious Education Encounters Liberation Theology (Birmingham: Religious Education Press, 1988), 115-155.

17 Seymour and Miller, 31.

claims.<sup>18</sup> The Christian community's faith and lifestyle are the content for the model, and the church is assumed to be the major context for learning. With help from the traditioning model, the socialization model would overcome its own major weakness which is the tendency to relate only the past and present, and to be blind to the future.<sup>19</sup> In the Korean context, as mentioned in Chapter 2, one of the major tasks is to transform the whole nation into a Christian community. To do so, the church has to teach other faiths as well as Christian tradition, so that the new contextualized faith community emerges, which is the agent of the Kingdom. The teacher's role is storyteller who transmits the handed-down story and translates the story into a new situation.

#### Deschooling Approach

In the Minjung tradition, the concept of the church differs from traditional understanding in that it is called field church, as was discussed in Chapter 4. This concept corresponds to the deschooling approach, which has been proposed by Ivan Illich and John H. Westerhoff.<sup>20</sup> They do not claim to completely destroy the school system, but warn

18 Paul Tillich, Theology of Culture, ed. Robert C. Kimball (London: Oxford Univ. Press, 1959), 144-152.

19 Mary Elizabeth Moore, Education for Continuity and Change, 17.

20 Marvin J. Taylor, Changing Patterns of Religious Education (Nashville: Abingdon, 1984), 123, 272.

of the dangers of over-institutionalization. Consequently, the deschooling approach will be in tension with the schooling, causing the schooling approach to be more alive. The field church liberates traditional churches from over-institutionalization. In a sense, the deschooling approach stimulates the schooling approach to expand to any life situation.

#### Conscientization Approach

Minjung theology espouses a conscientization approach as do liberation theologians and educators.

Conscientization means

a process of cultural action in which women and men are awakened to their sociocultural reality, move beyond the constraints and alienations to which they are subjected, and affirm themselves as conscious subjects and co-creators of their historical futures.<sup>21</sup>

This definition coincides with the traditioning approach which interrelates past, present, and future. However, the conscientization approach emphasizes the future, and repudiates past tradition and the status quo. This future-oriented perspective would contribute to the transformation of Christianity with reference to other religious traditions, for Korean culture tends to be past-oriented. When the teacher works as a counselor who is a skillful dialogue partner, learners will be awakened to find their identity as the oppressed or oppressors, socially or

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21 Schipani, 13.

spiritually.

#### People Movement Approach

Chontokyo and Minjung theology are grounded in people, as previously mentioned. Recently, this people movement has been transformed as social action in the Korean context. However, from the insight of missiology, this people movement appears as a group conversion in various cultures,<sup>22</sup> indicating that the people movement could be designed as a crucial process for education. When communism is understood as a people movement, this approach could be applied not only for social reforming but also for Christianizing communists, especially the proletariat in North Korea. The traditioning approach will be used for integrating these different people movements into newly transformed people of God.

In Korea, as in other contexts, there are many homogeneous units of people who differ socially, economically, morally, intellectually, ideologically, and religiously. Among these groups, through the dynamic process of action-reaction-interaction, they learn mutually and are transformed into the new integrated people group. In this people movement, Christians individually or collectively take actions as a catalyst.

The above twenty approaches are neither exhaustive nor

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22 Donald A. McGavran, Understanding Church Growth (Grand Rapids: Eerdmans, 1980), 333-353.

comprehensive. Since the main resources of these approaches are religious traditions of Shamanism, Confucianism, Buddhism, and Chontokyo in the Korean context, they can accelerate Christian education without the dangers of syncretism or exclusivism. With the use of the adapted traditioning model, Korean religious traditions are both discontinued and continued in Christianity, whose vision is the Kingdom of God. However, this is an initial research to be furthered and elaborated thoroughly.

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